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In This Issue

Abundance Is Yours - - - - - - - 1
Eleanor Hunter

Under the Shadow of the Almighty - - 11
Blanche Marie Peters

"Truth Took Me" - - - - - - - 15
Dana Gatlin

The Magic Wand of Faith - - - - 20
Mildred McClellan Melville

Oneness - - - - - - - - - - 29
Fred A. Barrow

Plus Love - - - - - - - - - 33
Bertha Grierson Cope

God a Present Help - - - - - - 40
H. Emilie Cady

Wouldst Thou Be Made Whole? - - - 48
Cecile R. Confer

Sunday Lessons - - - - - - - 50

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(For an explanation of these thoughts turn to page 69)

UNITY

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UNITY

Devoted to Christian Healing

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Abundance Is Yours

BY ELEANOR HUNTER

REMEMBER THAT the great, mighty law of life is "Ye shall know the truth, and the truth shall make you free."

The truth about supply is this.

All of it is created by God. All the food. All the air. All the water. All the gas and oil and minerals. All the lumber and wool and linen. All the ideas that precede machinery and animate industry. All the ability and efficiency that enable one to be expert. All the interweaving co-ordination that fits various people, things, and ideas into the vast web of business. And all the interchange of possessions that is the supply resulting from the whole structure. All of it is created by God acting in and through man and his experience.

All this supply is continuously being renewed. It is beyond the power of man to conceive of the yearly renewal of the harvests of the world that provide food for billions of persons and animals. It is beyond the power of man to conceive of the vast daily activity of

the business world: of the multitudinous inflow of new ideas, thoughts, and plans of action hourly coming into man's experience. But supply does continually so manifest itself, so renew its largess, and it does so through the infinite activity of God.

The richness of this supply is available to everyone. God does not discriminate, saying some must be poverty-stricken and others millionaires. God does not give the wealth of the forests to some and the misery of the slums to others. Man himself does that.

There are no real barriers shutting you out from abundance. God does not limit you to a meager amount of anything.

The reason some people suffer lack is that they do not see how much there is for them; do not know the truth about their unity with God and the riches that that makes available to them; do not believe in their own abundance. And they live in the restricted world that they do know.

The law is that you experience only as large a world as you know, regardless of how much larger a one is present to be known and used.

Isn't that the obvious answer to the difference between the servant and the master, the factory worker and the capitalist, the backwoodsman and the cosmopolitan?

If it were otherwise there could be no accounting for the poverty-stricken emigrants who have had no education, no traditional background of affluence, and no "pull," but who rise to great heights while many others, with every opportunity—education, childhood wealth, influential friends—live out their life in mediocrity and frustration.

This being so, try analyzing your own life and your

own convictions so that you may know what you need to change.

Of what size is the circle you have drawn around your abundance? What is it that you know about your own supply?

Is it that, first, you have just a certain income and can hope for no more; that, secondly, your expenses are always greater than your income; that, thirdly, there just is not any source from which you can expect more; and that, fourthly, luxuries exist but not for you? Then that is what you will experience.

But it is not true; and we shall prove how untrue it is even in your own experience.

Have you ever had a raise in income? How could that have happened if you had been restricted to just a certain amount? And if at that time you were not restricted to what you had been getting, why are you so sure that you are now?

Was there not a time when you had enough for all your expenses? If that was true once, why can it not be true again? Has God changed His mind about you since? Ceased to love or care or provide for you?

Have you never had unexpected windfalls of money, actual physical supply, or changed conditions? If that happened in the past, why can it not happen now?

And if it is so impossible for you to look to the invisible substance and believe that it contains supply for you not yet manifest, take a bird's-eye view of your own financial history.

When you were ten you certainly did not have all the supply you have experienced and used since then. Five years ago you did not have all the money that has since come into your hands and been used.

When you were ten where did all that you have had

since abide? In some bank or vault to which you have gone daily since then for certain amounts?

No, it resided in the invisible substance of life that has been daily manifesting itself in your life and bringing you all that you have had. It may have had actual, material existence in the form of some financier's capital all that time, or it may not even have existed finitely. Nevertheless it came into *your* experience through the activity of the infinite forces of life that brought you into co-ordination with certain events and conditions.

The substance of your next week's and next month's and next year's supply does now exist in that same infinite reservoir and will be available to you day by day even though it is not now visible.

This being so obviously true, why is it so difficult for you to lift your eyes beyond the little you now have and realize that much greater amounts of supply do exist for you in the infinite resources of life? Not just for the world at large or everybody else but actually for you!

Can you not see then how false are the boundaries you have set to your own supply? How unjustifiably you have recognized the little you have as setting limits to all you can have? How utterly without any real walls shutting you in you have looked upon those boundaries or limits as restricting you and have not dared to step over the invisible line you yourself have drawn around your supply?

Then lift up your eyes to the riches now lying real and actual in the invisible stuff of your own immediate future.

Tomorrow is another day. Anything can happen, and something surely will.

New material will enter into it. New action. New ideas. New circumstances. All pour into each new day.

The unexpected can happen today just as it did in days of the past.

On a certain day in the past you received an increase in income, unthought of the day before.

At a certain moment the phone rang and you were offered a new position.

At a certain meeting a new proposition solved your problem.

At a particular minute someone said, "I'll buy your house."

Conditions do change. Something new will happen tomorrow.

But the kind of thing it will be depends to a large extent upon you, upon the way you "cut your goods" of life, upon the shape you give it in your own conception of your life, upon your worries, fears, and negative restrictions, or upon the largeness of your vision, upon your assurance, joy, and fearlessness of action.

When you have raised your consciousness to a greater recognition of the richness of your life, then remember that you must act in the same "plus" direction. Your positive knowing must be acted upon with positive action. You cannot think and affirm, "I am now rich, I am now abundantly supplied," and then act as if you were poor and expect progressive results. The swimmer who cannot believe the water will hold him up, acts so negatively that he goes down in spite of the fact that water will float anything lighter than itself, and the human body is lighter.

When you really do recognize, not just by words but by your whole innermost conviction, the truth of your richness, you will not be afraid to act fearlessly upon that truth. You will freely and confidently do the "richer" thing. You will buy the better things that you

so greatly desire and that you feel are yours. You will live in the better house that you have been hesitating about but that you feel you need. You will gladly give to others, happy in your own sense of richness to be able to pass it along.

That does not mean that you will become extravagant and plunge into debt. The man who doesn't know how to swim should not jump off the float into ten feet of water. Though life has untold riches for you, you can experience only as much of them as you can honestly, deeply, convincingly believe is yours. If you cannot believe yourself a rich man, do not try to act like one, superstitiously expecting that gesture to produce miracles. You will be more than apt to "go down."

But you can act a little richer than you have been believing yourself to be, as much richer as you can act with some degree of confidence. The man who tries to swim with some assurance, even in spite of his doubts, finds to his surprise that the water does hold him up, and each time he tries he develops greater ability and swims farther.

If you have been buying second-grade fruit, expand your sense of richness to getting the first grade.

If you have been shopping in the bargain basements, try going upstairs.

Actually you will find that you get more for your money, you will not be left short, and you will definitely have raised your financial status in your own mind, and you will feel richer, more confident, and more self-assured.

And when you have gained this richer consciousness, you will find life itself dropping unexpected plums into your life.

A woman I know had got herself into such a "poor"

state of mind that she hesitated over the slightest purchase, and deliberately deprived herself of most of the things she wanted.

Finally one week, trying to work these principles, she rebelled at her own economies.

She said to herself: "I need new curtains and bedspreads for the house. I even have the money with which to get them. Of course if I spend it for that, I won't have it for other things I need." And then she caught herself up and changed the thought. "No," she said, "I am a child of God, and God provides for me. I am entitled to the things I need, and as God provides for me He will not leave me short if I get these things." Forthwith she made the purchases, and she bought good curtains and spreads too.

The next week through the mail she received payment for a piece of work that she had done months before and for which it had been doubtful that she would ever be paid.

Delighted and grateful, that week she swam a little further and bought herself some new clothes. And this time she received two totally unexpected checks. One was from the Government, a refund on an old income-tax payment. The other was a rebate on premiums on an old insurance policy that she had considered a dead loss because the insurance company had gone into bankruptcy.

If her income had actually been limited to the regular channels that she could see, she could not have possibly figured on either of these checks. But God is not limited to the regular channels. Life's riches can come to you in various ways, many of which you could not have anticipated. Therefore do not shut the door on these possibilities by insisting within yourself: "There

is no other source from which I can hope for supply."

If you would manifest the riches God has for you and wishes you to have in order to express the glory He intended for you, decide now to change your state of mind about abundance, and change the habits that produce your state of mind.

Again, make a list of the things you will not do any longer (the things that have developed the "poor" consciousness) then make a list of the things that you will do from now on (the things that will develop a "rich" state of consciousness.)

DO NOT shape a state of mind of lack by dwelling on your lacks, by discussing them or any other persons losses or hard times in general.

Do not listen to the other fellow's talk of lack. Or if you must, do not let it perturb you.

Do not bemoan the "good old days" or the cheapness or hardness of your present economies.

Do not deny yourself the little gratifications and luxuries that you could easily have—many of them without their costing you a cent.

DO begin deliberately doing the enriching "plus" things. Make yourself feel rich. It is your feeling that counts.

Make an inventory of all you possess: furniture, clothes, trinkets. (We are speaking now strictly of material wealth, not however excluding other kinds of wealth.) You will be surprised at how much you have. Much of it you have forgotten or ceased to value. Now let the realization of how much it is sink in on you. Let yourself revel in the richer feeling it gives you.

Act richly. Wear your good clothes. Use your good silver. Dress up your house as much as you can. Let yourself expand with the richer feeling this gives you.

Buy things a little better than you have been buying. Eat in a better restaurant. Hold up your head and swagger.

Think and speak of the positive instead of the negative, of what you and others have instead of what you haven't; of the substantial things happening in the world. (There are even more of them to be talked about than there are negative things, if you would but turn your eyes to them.)

Give to others: money, clothes, services, cheer. You will be surprised at how much you have to give, and the giving will enlarge your own outlook.

Keep the channels open with an expectancy of the "plus," enhancing activities of life, instead of closing them with a negative, diminishing, restricting attitude.

AND LET GO! Stop worrying. Your worrying only solidifies your false small conceptions.

Stop outlining. Your outlining restricts, because it shuts the door on the unexpected that you couldn't anticipate.

At least start turning your footsteps in the prosperous direction.

How far can you go?

That is up to you. God has a vastly larger experience of abundance for you to enjoy than you can now conceive. And He does give His riches to individuals. Henry Ford has manifested billions. A man I know had to raise seven million dollars in twenty-four hours, and he did it. Do you think he could have done it even with all his collateral if he had not been able to conceive of seven million dollars as possible for him? Even during the depression the ships leaving New York harbor for the ports of the world have carried many vacationists. Thousands of persons live in the most luxurious abundance;

and multitudes of people have incomes of over ten thousand dollars a year. These statements are not products of wishful thinking. They are facts about conditions now being experienced by individuals. There is no reason why you should not be one of them. No lack of education, opportunity, or physical well-being can handicap you.

Many of the people that we have just referred to have had very little education. Many of them were raised in the backwoods, where opportunity would seem nonexistent. Some even made their fortunes in just such places. And some of the greatest successes have been made in spite of physical disability.

You can draw your own circle. Take in as much territory as you can see as yours.

But first you have to walk over the invisible boundaries you have been accepting as your own and, in walking over them, find to your surprise that they are nothing, neither walls nor barricades. They offer no real obstacle. Their only power lies in your acceptance of the restriction that you think they offer and in the corresponding lack of effort on your part to try to cross them.

Lift up your head and swell with some sense of your own importance and glory as a child of God. Stir to life the power within you. Really realize your union with the unlimited source, with God's greatness and the might of His action. Declare your recognition and acceptance of the larger life that God wishes you to have. In this attitude of acceptance, of strength and power, of confidence and ambition, co-operate with the forces of life by directing all your own forces—thoughts, words, and actions—in the same constructive "plus" direction, which is the direction of the action of life's forces.

Under the Shadow of the Almighty

BY BLANCHE MARIE PETERS

A FRIEND of mine once said to me: "I always have to have a confidant. How is it that you never seem to need to tell your troubles to anyone?"

"It is because I confide everything to God within me; He is my confidant," I replied. "Until I learned to do this, I used to feel, like you, that I must pour out my problems to some sympathetic person and ask his advice. For at that time I could not seem to realize that my loving Father-Mother is omnipresent, knows all things concerning me, and is interested in every detail of my life."

When I acted upon some person's advice, no matter how much knowledge he might have had upon the subject or how well-intentioned he might have been, I found that matters did not always turn out right for me. It seemed that I was always experimenting to a great extent and was not always sure of the outcome.

You see, in consulting others, who are only acquainted with one side of the question (your side) and who at best have a limited conception of the situation, you can only learn what they would do in similar circumstances, and this might not be at all what you should do in your particular stage of development.

On the other hand, when making a confidant of God I know that He sees all sides of the question and that in order to judge all things justly He must take into consideration the interests of others concerned as well as my own particular interests. Because I am willing that He should do this I am glad to stand by His

decisions in the case in hand. In this way all decisions are fair to others as well as to me. To take this course however I must have arrived at the place in consciousness where I no longer regard my own interests as superior to everyone else's and where I am willing to be governed by divine love. I must love my neighbor as myself.

Of course there are times in our development when it seems that if we do not tell our troubles to someone we cannot possibly bear them. In my own case I am grateful to those tried and true friends who bore with me and consoled me in my hour of need. I feel sure that the Spirit spoke words of consolation through them many times.

However we cannot always find rare souls to whom we can turn in time of necessity. This is often a blessing in disguise, causing us to turn to God. How sweet it is to know that there is One within who knows better than we just what is the best thing to do when we are in perplexity; to have the assurance that the Comforter whom Jesus said He would send to us is near and attentive to our plaint in the time of our extremity.

What a deep sense of peace and joy flows over us when we turn to Him for solace and guidance. When we still the conflict of our thoughts, get quiet, and wait for Him to impart to us the solution of our problem, we shall surely be directed in the right paths. If for any reason we do not receive the direct response when we go into the silence, we may know that our thoughts, words, and actions will be guided to the extent that we trust in Him.

Do we not have the Psalmist's promise:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty"?

David, who had proved God many times, tells us that if we call upon Him He will answer us, He will be with us in trouble and will deliver us from it, honor us, give us long life, and show us His salvation—redemption, release.

Does not the Psalmist further say that God is our refuge—protection—and our fortress—defense; that He will deliver us "from the snare of the fowler" (any dangerous web of circumstance) and from "the deadly pestilence" (contagious disease); that we need have no fear of "the terror by night" (one who or that which causes extreme anxiety), or of "the arrow that flieth by day" (any missile or shaft, the unkind thoughts of another, or destructive race thoughts), or of "the destruction that wasteth at noonday" (any condition that may cause desolation, downfall or ruin). He assures us that no "evil" shall overtake us and that no "plague" (affliction or distress) shall come near our dwelling place. We need not even fear beast or reptile, for we shall be able to control it by love when we place our whole trust in Jehovah.

How marvelous it is for us to meditate upon the loving care of our Father, who places His angels in charge of us to watch over us, who lifts us above all stumblings if we but have faith in Him and give Him our love, obedience, and loyalty. We may take refuge in the secret place, under the wings of His beneficence, whenever the cares of the world become too burdensome, and we shall there be refreshed, uplifted, enlightened, strengthened, sweetened, supplied with all we need, and made ready again to take our place as a worker in His vineyard.

"Believe me, you who seek Truth, who seek life and health and satisfaction, it is nowhere to be found until

you seek it *directly* from the Fountainhead who 'giveth to all men liberally and upbraideth not,'" says H. Emilie Cady.

"Begin at once to put aside all things and people that you have hitherto interposed between your own soul and the great Cause of all things.

"Cease now and forever to lean on anything less than the Eternal. Nothing less can give you peace."

"My soul waiteth in silence for God only:
From him *cometh* my salvation,
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved. . . .
For my expectation is from him."

Perfect Sight

By Fannie Herron Wingate

When my dull eyes shall opened be,
With clearer vision I shall see
God in each rock, in earth's green sod;
Each bush will be aflame with God.

When my dull eyes shall opened be,
Each flowing brook, each green-robed tree,
Will speak to me of nature's Lord
And bring to me His holy word.

When my dull eyes shall opened be,
The Christ in all men I shall see—
Oh, hasten Thou the glorious day
When with God vision I can say,
"I see!"

"Truth Took Me"

AN INTERVIEW WITH

NORMA KNIGHT JONES, LOS ANGELES

BY DANA GATLIN

O LOVING FATHER, Thou art my involuntary, almighty power. Make me the clean instrument of Thy presence and power." This is the favorite prayer realization of Norma Knight Jones, associate minister of Christ Church, Unity, Los Angeles. Mrs. Jones is so vital and radiant that one is uplifted merely by being with her; and she told gratefully of her own experience of being uplifted into the joyous Truth.

"There was a curious feeling about it," says Mrs. Jones, "as if something took hold of me. It was God of course. I was sitting out there on the farm feeling discouraged, rebellious, and hopeless, then something took hold of me, and since that time I've had the feeling that I'm being guided all the time.

"My husband and I thought we were settled for life, living comfortably at a hotel in Kansas City. The children were through college, and we thought we had money enough to keep us nicely for the rest of our life.

"I was having an awfully good time, giving book reviews because I liked it and going places. Then all of a sudden the money went—and the interesting thing about it is that I don't know where it went! Where does money go?

" 'Dad' (my husband) said we'd have to go to the little farm out in Kansas. It seemed to me just a cow pasture, and I was rebellious. As I look back now I am

so ashamed. I said, 'I don't want to go back and be buried on a farm.'

"But I loved Dad, and I did go to the little farm, but I was nasty about it. Then one Christmas a friend who attended Richard Lynch's center in New York came to visit us. We sat in the kitchen, looked out at the snowy pastures, and read *Lessons in Truth*. This was the first I had heard of Truth. I was like the characters in Maeterlinck's 'Blue Bird': had lived all my life in Kansas City and thought that Unity was a cafeteria where you could get a good vegetarian meal. My friend stayed that day, and I stayed up all that night reading *Lessons in Truth* by a coal-oil lamp. I suppose I must have been just ready for it.

"Almost immediately I recognized that it was what I wanted, and I sent to Unity School for the correspondence course of instruction in the principles. I began to see that the trouble was in myself. I should have to change my own attitude, particularly toward the farm: I should have to love it instead of hate it. And Truth began to work almost instantly. It was as if I were being actually re-created. My husband need not have died from a nervous breakdown and heart ailment if he could have accepted Truth and changed his mind.

"I kept working with Truth. I came to Kansas City, and right away had more work than ever before. Instantly the ability to do things that I liked to do began to grow in me. And I was never tired!

"Through the years while 'Dad' was terribly sick the children were not doing so well, but after God and Truth took hold of me I began to make money; never had I made so much money. I gave book reviews. Frank Whitney gave me my first chance at Unity, inviting me to come and give a book review at the chapel.

I felt as if I were on sacred ground. Curiously, the book chosen was one called 'The Journey of the Flame,' a story of California. I have thought of that often since my Unity work took me to California, for I was drenched in the California tradition. But by that time I was so full of Truth and the Unity teaching that I wanted to go out and hire a hall. I met Ernest Wilson, and he suggested that I finish the correspondence course. I just couldn't think of anything else but this inner power.

"The next summer the opportunity came to give some talks at the Woman's City Club in Kansas City, which along with my many book-review trips kept me quite busy. I visited Unity Farm, and then went home and treasure-mapped to be a student at Unity Farm! The next spring I was asked to go out to the Farm to give talks.

"Truth took me; I didn't take it. That year I went to Europe and gave talks. Where I got the money I don't know.

"I have had such wonderful demonstrations! After my husband went I didn't know what to do about the farm. It had a mortgage on it, and I didn't know whether I should try to run it or not. What I really wanted was to become somehow a part of the Unity work. I went to a real-estate agent to see about selling the farm. She said, 'You can't sell Kansas farms these days.' You see it was during the drought. But it was sold in ten days for cash, and I was in London by the time I got the word. Now I was free to do Unity work! I think this was an amazing demonstration.

"Since I turned myself over to Truth it has taken me by leaps and bounds. There has been no struggle. It flows through me richly, beautifully—and I have

been given marvelous opportunities and positions!

"When I came home from Europe I gave the children all my things and virtually started out without anything but my hat. Lowell Fillmore wrote to me and asked, 'How would you like to go to Pasadena for a year?' I put my things in a suitcase. Everything was beautifully timed. When my year was finished at Pasadena, Doctor Wilson invited me to come to Los Angeles to assist him in the work there. Oh, I've been so blessed!

One is much impressed by Norma Knight Jones's keen spirit of gratitude, of vital appreciation. "Unity School has been so good to me," she says; "and it is beautiful how the children have fitted into this reorganization of my life, this glorious new conception of life. They are happy and prosperous. We just released each other after Dad passed on. I get inarticulate when I think about it or try to put my feelings in words; it goes deeper than I can think. The children are simply glad that I am so happy. It seems to me that every day since I've been in Los Angeles has been a beautiful demonstration of divine order.

"Now, I had read and studied all my life, but the wonderful thing about this experience of Truth is that it is not I of my own power that am doing it, but something else. I have a Bible class of 178; and this something talks to them through me every Sunday. The series of 'vitalized prosperity' talks that I have been giving recently is the biggest idea that has ever come to be expressed through me. Now I have only good and happiness; every day is filled with beauty, joy, and love.

"Life is so wonderful, so rich," Mrs. Jones related gratefully. "Sometimes I think I have more that I deserve. But that is the deepest blessing of Truth: you need only accept and share the blessings, and the Spirit

of God is glorified, and the deep satisfactions and blessings increase. After a busy time of consultations I feel unexhausted and fresh, but I know that I myself have not done any of it. It is just the Great Power acting through me.

"Once when I went back to Kansas City, some rather worldly-minded friends from the old days came to hear me. One of them said, 'Norma's got a security that I haven't got.' That is another fact I am grateful for: people come to the meetings out of personal friendship or mere curiosity, not because they are Unity students; but they get a Truth seed.

"On my way home from London a few years ago I found a girl crying in my cabin. I was traveling tourist class, and she was to be my cabin mate. I talked to her and found that she was leaving a sick mother in England; she was an actress, had got a chance to play in New York, and felt that she must take advantage of it. I opened my suitcase and took out my *Daily Word* and the girl exclaimed, 'Oh, do you know Unity? I've sent to Silent Unity for prayers for Mother!' So we had silences together, and before we docked she had a cablegram from her brother saying that her mother was recovering. Now that might seem just a coincidence, but sometimes I think that we were drawn together just for the purpose of realizing God's omnipresent power and spirit of wholeness in prayer.

"When you let the power of God take your life, your life becomes absolutely changed from everything it has been before; it is continuously enriched and blessed. And you never grow tired or lose the sense of love and guidance, yet never do you feel so close to your own dear ones whom you have personally released."

The Magic Wand of Faith

A TRUE EXPERIENCE

BY MILDRED McCLELLAN MELVILLE

ELEVEN YEARS ago today I spent the day in a darkened room with a throbbing headache. It was the climax to two months of alternate sobbing with self-pity and hysterical anger at my husband's inability to find a job as remunerative as the one he had resigned from four years before. That same day he spent pacing restlessly up and down the back walk of the relative's yard where we were staying. He was almost insane with stifled ambition, with fury at his own failure, in view of the fact that our friends had incomes, homes of their own, children.

If a visible signpost had been there to show the road we were traveling it would have read: "Youths' Dreams Lane. A Dead End Road."

The day before we had reached the dead end. He had pawned his watch, a family heirloom, for carfare to carry on the hopeless search for a job. I had pawned our wedding silver to raise money to matriculate in the summer school of the university near us so that I could go back to the teaching that I had left when I married him just after the World War.

It was not these facts that made the day so hopeless. It was the things they symbolized. The watch was the one thing we had said should never go. Its pawning meant that we had exhausted our savings, the life-insurance loan, the money from our beloved ranch, which my husband had bought when he left college and equipped and put on a paying basis just at the beginning

of the war in 1917, all our material resources.

My return to teaching was a wordless way of telling him that I believed he could never again earn a living sufficient for both of us. It symbolized another conclusion too, a doctor's verdict that I could never have the baby for which we had both longed for ten years. The fear neither of us dared express in words was that divorce would mark the end of a love that had been so vital in the beginning.

That evening the relative whose guests we had been so embarrassingly long brought me a tray of tea and toast and fruit. She had forgotten the sugar, and called her twelve-year-old boy-scout son to bring it to me. In an effort to be gracious I asked him what he had been doing that Saturday. He told me about the collecting of magazines for the hospital that his troop was helping, and asked permission to look them over in my room, where there was a large desk.

Propped on my pillows, and more to get him out of my way than to help him, I aided him in sorting them. In the sorting I came across a bunch of *Weekly Unitys* tied together with a string. I started to throw them in the pile when a caption attracted me. I can't tell you now what it was. I only know that it was like my mother's assurance when I was a child having a bad dream: "Don't be afraid. Everything's all right."

I asked the boy if I might look this packet over, and with his permission I put it under my pillow to read when the house was quiet.

My husband had another of his many interviews that evening, so I was alone in our room. When he came in about ten-thirty I had read every word of the twelve copies of *Weekly Unity*. He tossed his hat on the table, asked how my head was. I was startled at the question. I

had forgotten I had been ill. I said, "Fine!" and was startled again at the vim in my voice, which had been habitually whining, I realized all at once. Then I asked, "How was the interview?"

He sat down, put his head in his hands. "Same old story: 'I'll see if we can make room for you.' Why don't they tell a man right out that they don't want him. It would be kinder. They would rather die than give a man a job these days."

I noticed his worn coat cuff while he talked. I remembered with shame now that only a few days ago I had said, "Who would hire anybody as shabby as you are?" Now with tears stinging my eyes I got out of bed, put on my robe, reached for my sewing basket. "Take off your coat, dearest," I said. "I can tailor those cuffs so they'll look as if they belonged to a new suit."

He looked at me curiously. Sewing was my great joy, but in these trying years when we could have used the results of my talent I had not the heart to use it. No wonder he handed me his coat so gingerly, as though he feared I might tear it to shreds.

While I threaded my needle, fumbled in my work basket for thread, thimble, and scissors, I was someway given courage to talk to him intimately, as I had used to do, about our plans for the future. I said: "You know I've been thinking tonight that we've blamed everything and everybody in this world for our situation. Maybe we ought to stop and see what's wrong with us."

It wasn't easy to get him to talk. I couldn't blame him for dreading my tongue, which had been skillful at flinging out cutting remarks about his being ashamed of my clothes, our not having a roof over our heads, and a thousand other insinuations that would take the heart out of any man. But I was seeing him tonight as

the man that I had married, a man eager to get at the business of building up his land and our home together. I was remembering that he took the indoor position handed to him on a silver platter for my sake. I was recalling the years of working at a job that was obnoxious to his inner nature, his final breaking away before his own health broke, my desperate illness, which I know now was caused by temper tantrums and which made it imperative that he sell his land and give up his boyhood dream of a cattle ranch. I remembered the night he drove a wagon eight miles through a Western blizzard to take fuel and food from his own cabin to the cabin of a rancher whose little son had glandular fever. I remembered how respected and beloved he had been in that Western community where I had met him.

He must have felt the change in me. Finally we talked; took a mental inventory of ourselves. We recalled that even in our prosperous days we had joked about the wolf at the door. When friends invited us to visit them our answer would jokingly be "We might get out to the Coast if we still have a job. You can't tell, we may be in the poorhouse by this time next year."

It was appalling how much of our conversation had been negative. If a friend made money we would insinuate that he gambled or played some kind of crooked game. We talked that way to amuse people. They always laughed at our remarks. Now as we faced ourselves we realized that that kind of thinking in fun had gone into our conversation too strongly to be laughed away.

We talked until two o'clock in the morning. It had been months since we had been so intimate. I didn't tell him about the *Weekly Unitys*. I just laid out a program. No matter how we felt we were to act as though

we were on top of the world. We were to make the most out of our few clothes, and keep our chins up. I would teach with the idea that our savings someday would take us back to the ranch. He would offer his services to the employer instead of asking the employer to offer him a job (for no reason except that he needed one). I made him understand that night that I wanted to preserve our marriage, that I still believed in him, that someday we should have the ranch.

For two months nothing changed for us except our attitude of mind. I subscribed for *Weekly Unity* and *Daily Word*. I went to school, and my husband was given a temporary job that bought our food. Our relatives were away all that summer and insisted that if we didn't live in their house they would have to pay someone to care for the lawn.

Then in August an unbelievable thing happened. The doctor told me I was pregnant. He couldn't account for it. My supposed heart attacks and high blood pressure were products of indigestion caused by anger.

I won't go into the story of the dire prophesies of medical science concerning me: if I had a baby I couldn't possibly live. I had a son and did live. I couldn't have another one they said. I have had another one. They are husky specimens, and my own health is perfect.

To go back to our financial problems, the baby meant the end of teaching. We must have a house of our own. A friend financed us in the rabbit business on an acreage that would yield us our vegetables and where we could have a cow. My husband worked up a splendid trade.

One night two police dogs jumped the six-foot-high fences, tore the hutches to splinters and killed every rabbit. We sued the dogs' owners and won. They ap-

pealed, but we couldn't use our precious savings to fight it out.

It was hard to think that catastrophe was a blessing in disguise, but it proved to be in this way. A government project opened in my husband's field. Upon inquiry he found that the only way to get work on it was through the WPA. At that time a new order came through that work relief could be obtained only by those on direct relief. It was a terrible humiliation to us, but the ultimate goal was worth it. We were determined to get out of town and to get a start at least on our dream ranch. Our idea was to have an acreage with pasture and to acquire some stock, while my husband would drive to town to work each morning.

Don't think we didn't slip back into our old habit of negative thinking. We did often. I think it was the miracle of our two sons, who had been such direct answers to prayer, that cemented our faith more and more. My husband was reading Unity literature too now, coming to it the way I hoped he would, by asking me one day what had made the change in me. When I told him, his comment was "Anything that can make you the way you are these days is what I want for myself."

My husband was assigned to the project as a laborer, which was a mere matter of red tape. Once he would have scorned the job. Now he made himself the best laborer there, and one day he was tapped on the shoulder by an official, summoned into the office, and given clerical work. Soon afterwards he was transferred to the position he wanted, in which he has had three raises, with a fourth in the offing.

While these adjustments were going on, with paydays shifting because of work tenure, we would often be out of money before his check came. I always knew

that food would come from some source. I could write twenty pages about miracles of that kind. In every instance it was a gift from a friend to whom we had been kind in our prosperous days.

Finally last winter something prompted us to determine to get to our acreage in the spring. The first thing we would need would be a car. One day an elderly tourist couple turned their car in at a used-car place just as my husband passed it. They called him in, offered it to him very reasonably. In trepidation he called me about it. I told him to buy it. It was a necessity, and payments would be met.

The very next day I helped a neighbor fit a dress. A caller asked me if I could help her, which I did. From then on I have had all the work I can do. I love to sew, have become an expert furrier and designer all in my own home with my children.

Every Sunday we drove to the outskirts of the city looking for our acreage. The season was advancing and we could find nothing suitable. One Sunday my husband said, "If we don't find what we want today we'll give it up for this year. It will be too late to plant a garden."

Since the buying of the car and my beginning to sew everything had happened to make it seem imperative for us to have an acreage. A man who had owed us since ranching days called and wanted to give us a pony to cancel the debt. We took it, and we were paying for its pasture. The children's ducks and chickens, given to them as Easter gifts, all lived and were growing too fast for town life. Then my neighbor, who had moved from her big house to an apartment, gave me many pieces of needed furniture because she was sentimental about them and wanted a friend to have them.

Just at dusk that Sunday we found our dream place,

irrigated, with a splendid barn, chicken houses, pasture, four acres of garden space, a house with a furnace, and a charming fireplace. It had not been advertised. It was only fifteen dollars a month. We moved in the next week. Our garden has been wonderful. The children, who we thought might not be happy away from their friends, adore it, and the pony brings the town friends out almost every week end.

In August I said we needed wool blankets for winter. A week later a beloved aunt died, and in another week crates of her belongings were shipped to me by another aunt, who wanted me to have my share of things. Fruit that we had the least of came in cans, besides vegetables, and dresses and coats to be made over.

We had so much expense getting started that we could not buy cows or pigs at once, but we hoped to sometime. One day a letter came from a lawyer saying that I was one of several nieces and nephews to inherit a very nice sum of money, according to the aunt's will. I would receive the check this coming January when the estate was settled.

Two weeks afterwards we happened to find an excellent herd of young stock. The man had to have cash quickly. It was the only herd we had seen that was priced right. We were heartsick. We wouldn't borrow money, but that herd seemed right for us.

On the way home we stopped at the mailbox. There was a letter from the lawyer with the check inclosed! There was no explanation as to why it had been sent early. Needless to say, the herd is paid for and is in our pasture now, plus six hogs.

Another thing we needed was a trailer for hauling coal from the mine that is near us as well as for other things that make a trailer invaluable on land. The

other day a friend who uses a trailer to take things back and forth to his country home said he was renting his house for the winter, and wondered if we would store the trailer in return for its use, since he had to get it out of his tenant's way in the garage.

Today, we have two sons, an attractive home, the nucleus of stock that my husband's steady income can increase a little at a time, excellent health, wonderful friends, and an inner joy that makes the daily routine a miracle in living.

I have described to you the outward manifestations resulting from eleven years of faith and prayer, of joy in serving others, of making the most of possessions, and of sharing them freely.

Give Me, O Lord

By Ethel T. McMullen

Give me faith, O Lord,
That I may see
Above the tangled web of life
There stands Infinity.

Give me hope, O Lord!
The inner sight
That knows that day will come again
And surely follow night.

And give me love, I ask;
The grace to see
Within each fellow man I meet
Some likeness, Lord, to Thee.

Oneness

BY FRED A. BARROW

I THREW A STONE into a pond. It caused little waves to spread to the farthermost shores of that pond. It sank; and in sinking it displaced a certain amount of water. The displaced water was crowded against other water, and so the whole of the pond was affected by the dropping of that stone in its midst, for although there were many drops of water in the pond the pool was one.

I said a hearty and cheering word to a fellow man who was "down in the dumps." It brought a smile to his face, and he left me and went his way in a better frame of mind than was his before I spoke to him. And I have no doubt but that those who subsequently met him would be affected, through him, by the good word I had spoken. And where the end of that influence for good may be, I have no means of knowing. For all life is one, and what affects one life must in some degree affect all life.

I wrote an inspiring and uplifting thought, and it was printed, and from a person far away, one I did not know, I received a letter of appreciation and thanks for what I had written. That thought of mine will go on and on, doing good; and I thank God for giving me that thought and the ability to express it. All mind is one, and what I express in the way of thought in some degree affects all mind and all life.

All life and all mind are one. The life that the Master lived He still lives, and because of His influence upon our life we go "about doing good"; and

the mind that was in Him still endures, and because of that mind, our mind is influenced to conceive high and spiritual thoughts that incite us to perform good deeds in accordance with the will of God. The mind that was in Christ Jesus uplifts life, broadens it, heightens it, purifies it, sweetens it, and that mind existed before the foundation of the world and fills the universe. It is the leaven that "leaveneth the whole lump," making life sweet and wholesome in its entirety.

Some years ago a minister told me this story. He had gone to visit a young man, one of his parishioners, who had been very sick, and he found the young fellow in a hopeful state of mind that augured well for his speedy recovery. Said the young man: "Mr. C——, a strange feeling came over me a few hours ago. I felt that someone was praying for me. And somehow I felt better at once, better than for many a day." And Mr. C—— smiled and asked: "Do you think that is strange? I mean that you should have the consciousness of others prayers for you?" The young man looked puzzled, for although he himself had prayed for others secretly, he never had felt that those for whom he prayed were conscious of his prayers; and he said so. The minister then told him of the oneness of life; explained to him how because of that oneness no man "liveth to himself"; how consciously or unconsciously our life is affected by all life; gave him an insight into Truth.

The life that is in me, the mind that is in me, influences in some degree the life that is in my family and the mind that is in them, the life that is in my friends and the mind that is in them; and my family and my friends transmit to their families and to their friends the impulses my life and mind set in motion, though in a lesser degree.

Mind, universal Mind, infinite and eternal, one, is through all and in all. You are what you are and I am what I am because of the Mind that manifested itself through Abraham, Moses, David, Solomon, Socrates, Aristotle, Saint Paul, Luther, Knox, Cromwell, Thomas Carlyle, Ruskin, Longfellow, Tennyson, Emerson, and all other men. Nothing in this eternal and infinite universe is lost, and no impulse of mind or of life ever can be said to have ended, though it is absorbed into the oneness of all life and all mind: God.

We make fictitious distinctions between men; we say that one man is an American, another a Pole, another an Englishman, another a German, another a Frenchman, and so on, as if place of birth differentiated the life of one man from that of another, as if locality affected the Mind of the universe, making it better or worse according to that portion of the world in which it is made manifest. We fail to remember the oneness of mind, the oneness of life.

There are different manifestations of mind. The scientist manifests it in one way, the artist in another, the professional man in another, the philosopher in another, the businessman or businesswoman in another, the pedagogue in still another, but it is all one mind. It is the same mind that writes this article and the same mind that reads it. It is only because of this oneness that we are able to understand one another, to sympathize with one another, to cater to one another's needs and requirements. It is only because of the oneness of mind that we are enabled to gain from others wisdom and knowledge and understanding, which they have acquired through the exercise of mind, and which we can add to by the exercise of the mind that is in us.

Says Emerson in his "Uses of Great Men": "We

have never come at the true and best benefit of any genius so long as we believe him an original force. In the moment when he ceases to help us as a cause, he begins to help us more as an effect. Then he appears as an exponent of a vaster mind and will. The opaque self becomes transparent with the light of the First Cause." And the First Cause is God, and His mind shines through all genius and causes it to glow. The mind of God is in us all, but the genius manifests that mind more fully than we do in one way or another: perhaps in music, perhaps in mathematics, perhaps in art, perhaps in literature, or in some other demonstrable manner, according to each person's gifts. (There are diversities of gifts, but the same mind.) Yet it is because of the oneness of all mind that we are enabled to appreciate genius: the mind of genius is part of our mind, and its motion moves us and exalts us. Mind knows no gender. The same mind was in Marie Curie as in her husband Pierre, the same mind in Clara Barton as in Abraham Lincoln, the same mind in Rosa Bonheur as in Thomas Edison. The same mind is directing every helpful and elevating human effort made by man or by woman.

Through the mind of Christ, through the life of Christ, we are "members one of another." As good members of the Christian body, serving that body as a whole, we make manifest our oneness with Christ and with God and with each other, "by doing justly, by loving-kindness, and by walking humbly with our God," to paraphrase the prophet Micah. By so doing, by using our gifts to the uttermost of our abilities and not forgetting the responsibilities that oneness imposes, we serve and influence all life and all mind for good, and thereby glorify the God of mind and of life.

Plus Love

NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE:
AND THE GREATEST OF THESE IS LOVE.

BY BERTHA GRIERSON COPE

WE WONDER SOMETIMES why many who are serving faithfully in their different lines of work fail to find the success that they should. What is wrong with their service? They have faith in their work and in those whom they serve. Hope too shines brightly as they picture increasing success and financial reward. But time passes and their dreams do not materialize, their faith becomes weak, and in many cases hope dies. They accept what seems to be the inevitable, a mere existence.

It is at this time that Truth comes into the lives of many and they find within themselves the secret of their failure. To their faith and hope they have failed to add "the greatest of these," love. They had not learned to serve lovingly. They had given service, but if it is not service plus love, there will come in time a dwindling of the life force in that service; for love is the very heart of all life and is the thing that makes growth and increasing life possible.

Service loses its aspect of drudgery when love becomes a part of it, for love in its true sense is never selfish.

Some time ago I met a young woman who was working as a maid in the home of a friend of mine. She showed evidences of more than ordinary education and culture, and I could not help but wonder why she was filling what might seem to be such a humble position.

But even her culture could not disguise the resentment and dislike that she felt toward the work. She did her work well and was extremely civil to her employer, but her every movement seemed to shout, "I hate it! I hate it!"

In speaking about her to my friend I found that she was a college woman and that her husband was in a tuberculosis sanitarium. They had spent everything they had in the hope of finding health for him. Now in order to support herself she had been compelled to take the first thing that was offered.

"She is really a wonderful woman," Alice said. "It is a shame that she cannot find work in keeping with her education and training. Not that she does not do this work well, but I feel her resentment toward it and toward us. She hates it and she lets us all know it."

Then one evening I had a chance to talk with this young woman. "If only my husband would get well I should not mind anything else, even this work" she said bitterly. "But the doctors say there is no hope."

I asked her to come to a Truth meeting the next night and she promised she would. The topic of the meeting was love, and love was the one thing above all else that she needed. It was not chance that had selected the topic; it was God with His boundless love drawing nigh unto her. She told me that she turned back after starting that evening, but something seemed to pull her on. Of course that something was love; and from that Unity meeting this young woman received the first ray of the light that later grew into the full illumination of Truth and dissolved the clouds of unbelief and despair.

With that first understanding of Truth this woman started to give love with her services. She no longer

hated her work but blessed it as being the means of leading her into the light of real understanding. Not only in her work but in every phase of her life she gave love. Resentment, fear, and envy were soon dissolved through the power of the healing love that filled her mind and body. She told me that in her silences for realization she would mentally see great waves of love going out from her into the ethers, and she would repeat these words: "I send my love to the whole wide world. I love everybody." This healing love she would especially direct toward her husband and toward anyone else who she knew might be in need of healing.

In her love for this new Truth she forgot herself so completely that she was taken quite by surprise when offered a position as teacher in the university that she had attended. That was the first step toward manifestation of the abundant good that came to her. Six months after she had been settled in a little home of her own again, her husband was restored to her healed of the inharmony that only the year before had been pronounced incurable.

The first step toward the realization that God is love is to erase from our consciousness the belief in evil. The law of love excludes evil and hate, for love wipes out hate and replaces it with itself, with love. This great renewing and revitalizing force of love came to us with the gift of life and is a part of life itself. So it is necessary that we have love and that we love if our life is to be the full and increasing life it should be. Love is from God, and is a part of God. If like the young woman mentioned above you have come to feel that you hate your work, your environment, and those around you, begin now consciously and faithfully to cultivate a spirit of love toward every condition of your life. Bless the

work you are now doing, seeing it as the means toward something higher and better. Bless those you work for and you will soon find a kindness and consideration coming from them that you had not dreamed of, for they have come under this same law of love and must give out as they receive. If you will do this, you too will soon find the way opening to advancement.

Love is the very foundation upon which the universe is built. It is the absence of love in the heart of man that is the cause of all sickness, all suffering, and all sorrow and lack. It is love that is the unifying power of Spirit and makes possible our at-one-ment with God.

We find many men and women coming into Truth who carry with them an old grudge against someone who they feel has wronged them. They will say that they have forgiven this someone, but too often it is forgiveness in words only. The forgiveness has not come from the heart. It is forgiveness minus love, and the student will never realize the full beauty of oneness with all life until forgiveness has become forgiveness plus love. Then the old feeling of hate will be dissolved and the new light of love fill the soul.

This was so clearly demonstrated lately in a case coming to my knowledge that perhaps an account of it may help others who are still harboring some secret grudge against a onetime enemy. A young girl showed more than usual evidence of spiritual unfoldment and understanding. She was to all outward appearances earnest and faithful in her study and practice of Truth. Yet after months of living Truth she was still bound to a condition of physical inharmony.

At last in an effort to uncover the thing that was holding her back I found that for five years she had had a stepmother and that during this time inharmony had

forgiven. But when

"Now if you will forgive me and come home, I will try to be a real mother."

Today this stepmother is also a follower of Truth and there exists between these two a most tender love and understanding. So when to forgiveness was added love, there was no problem any more. It is not enough to forgive our enemies. We must love them, for only when love is added is our forgiveness the sort of forgiveness that Jesus taught us, "Forgive us our debts, as we also have forgiven our debtors."

Even to faith must be added love, for love is the solvent power that washes away all vestige of fear, doubt, and worry. Where there is love there can be no selfishness, no hate; for love is selfless and recognizes only the whole, not the small and limited self. Love is all-embracive of good and of good only. The great secret of power is love, infinite love. With love we become one with all life, and when we come into recognition of this oneness we no longer desire to do harm to anyone or to anything.

When we learn to hold our enemy in the thought of love, he must cease to be an enemy, for sooner or later he will accept this thought of love and it will have its influence upon his life and conduct. If we would have love we must first love, not only our immediate loved ones but the whole world. A woman I know, whose every act and thought seems to be one of great, unselfish love, told me that for years she had made it a habit to begin each day with the statement "Dear Everybody, I love you," and feeling love going out from her into the farthermost ends of the universe. That this practice has brought forth good fruit cannot be denied; for this woman is not only the most loving but the most loved woman I know. To every experience and every phase of

her life she has added love. "Plus love" has been her motto, and in the degree that she has loved she has also been loved. This is but the working out of the law; for the thought forces of her love must create after their own kind, and her thoughts of love came back laden with the effect produced by them.

Only as we come into this higher realization of love do we see the Christ in each human soul, and as we come to see only the Christ in all so must we become like unto Him. When we live in the thought of love for all, we draw love to us from all. By sending out love in return for hate we are able to neutralize the hate so that it does not have any effect upon us. After a time the love we send out transmutes the hate of our enemy into good so that he becomes our friend. Love your enemy, and very soon he will cease to be an enemy.

Service plus love. Forgiveness plus love. Faith plus love. Love direct from the heart, without doubting, without affectation, without limit. Giving without love, whether service, faith, or forgiveness, is devoid of the essence of life that brings the joy and the increase. The more love we use the more there is to use. Love is both the fulfillment of the law and the law itself.

HEALING THOUGHT

Thine harmonizing love is mine, and I am restored to peace and health.

PROSPERITY THOUGHT

Divine love, like a magnet, charges my mind and prospers my affairs.

(Use from June 20 to July 19)

God a Present Help

GIVING AND FORGIVING

BY H. EMILIE CADY

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—JESUS

WE HAVE BECOME so familiar with the sayings of Jesus that at times they seem to have lost all meaning to us. He said, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee [much more if we have aught against our brother]; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." This was equivalent to saying that anyone coming to God in prayer simply must let go of all ill will toward his brother if he desires or expects any conscious fellowship with God.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

"If our heart condemn us, God is greater than our heart, and knoweth all things. . . . if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him."

Jesus once said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." He was then, as at all times, speaking in full recognition of the great law governing God's dealings

with His children. We are not for an instant to understand by this that God, in a sort of "I-will-give-you-back-as-good-as-you-send" spirit, refuses us forgiveness when we do not forgive others. Neither are we to understand that because we fail He is angry with us and turns in an unforgiving mood away from us. Not at all. God is not an overindulgent parent who gives a reward for well-doing and punishes in anger for failing to do well. Such a conception of Him is belittling, and is unworthy of the thought of any intelligent person.

Let us see if we can find out the law of God's working this matter of *for*giving as well as in the matter of giving. Our first step is to remember how we are related to God and to our fellow man. God is in Christ and Christ is in us and in all men. God, the infinite, unfailing source, the great spring and reservoir of All-Good, is forever desirous of outflowing and ever in process of outflowing to His children through Christ. We, God's children, His offspring, are made alive and kept alive by His breath continually renewed in us, and thus in the deepest reality we are never separated from Him an instant: Him, the life, the love, the mind that is in us, the only power through which we can do anything. If Jesus said, "I can of myself do nothing," how much more must every human being say the same.

Of ourselves, if in reality we were separated from God, we are nothing and can do nothing. But "we have this treasure [Christ] in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." Christ in us and God in Christ says, "I am . . . the life": "The words I say unto you I speak not from myself: but the Father abiding in me doeth his works." (It is the Father speaking thus in

Christ.) With every breath we draw in anew this life of God, which is God. And there must be a continual renewal. The breath of yesterday or an hour ago does not suffice for this moment. When we breathe in but little of this breath of life we are only half alive, so to speak. Yet our "life is hid with Christ in God" just the same, waiting for us; and it is not His fault if we take but little of it. No matter how sinful we are or how completely our life is covered and hidden by worldliness or indifference, still the source of our life remains unchanged.

So with our inner light, the light of all men: wisdom, judgment, knowledge, and so forth. This comes into us momentarily from God through Christ, "in whom are all the treasures of wisdom and knowledge hidden." "The life was the light of men." "There was the true *light* [Christ] which lighteth," whom? A few Christians? A few in this church or that church? Nay, verily; but He is the "*light* which lighteth [keeps lighting] every man, coming into the world."

Now if God in Christ is the life of all life, if He is the light of all light, the force of all forces, how is it that some are suffering from lack of life, some are sitting in darkness, some are handicapped by weakness of character and body?

Listen! We are not automatons. We are made in the image and likeness of God, and like Him we have the power of choice, the power of deciding each for himself. "There is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him," to be sure. There is but one force, but we each have the power of opening ourselves to this force or closing ourselves against it, whichever we choose. The force

lives right on whichever we do. "But as many as received him, to them gave he the right to become [consciously] children of God."

The inner light comes to "every man, coming into the world"; but we may close ourselves to this light either through ignorance or willfullness—the result is the same—and live in darkness. The light within every man goes right on shining just the same, whether he accepts it or rejects it. "The light shineth in the darkness; and the darkness apprehended it not." In this case the light is shut off through ignorance. "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light [free will], lest his works should be reproved [or detected]." Thus is the light voluntarily or willfully shut out, again as a matter of man's choice. Both conditions are dependent upon the mental attitude of man. In the first instance he is not conscious that there is light within himself: "the darkness apprehended it not." In the second instance he stubbornly refuses to come to the light because he "hateth the light."

The power that is in man is divine. It is all from God, who is omnipotent, but man is given the choice of using or directing this power for either good or evil. The light that is in man is good. It is Christ; but man may elect to use this light for his guidance or for his destruction.

All our relations to God our Father, as we are taught by Jesus, whether we are conscious of it or not, depend upon our own mental attitude and not upon any changeable attitude of God toward us. From His very nature God is forever in process of giving,

just as the sun from its very nature is forever in process of radiating, of shedding abroad, light and heat. The sun does not have to be coaxed and urged to shine. It simply cannot for an instant cease to shine while it remains the sun. The only way man can escape from the direct oncoming of the sun's rays is to interpose something between himself and the sun, an act, as you see, that is entirely the man's own and not that of the sun. Even the sun will continue undisturbed to give forth alike to "the just and the unjust" what it has and is, and let whosoever will take.

So it is with God. He is forever in process of giving out what He is and has. Nothing can hinder man's receiving unless he, man, consciously or unconsciously, interposes some condition, some mental obstacle between God and himself that completely shuts God out.

If we expect to receive anything from God, who "giveth to all men liberally and upbraideth not," we must turn our faces toward Him like little children and open our entire being to His incoming. We must not shut Him out by either a tense, rigid, mental condition of anxiety or by an unforgiving spirit. When Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses," He understood perfectly that just as man freely directs this divine force toward others, so by his own words and mental attitude he likewise directs this force toward and through himself. In other words, this indwelling Christ is as obedient to man as man is obedient to the Christ. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you."

No man can possibly radiate darkness while he

himself is full of light. "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

The everlasting light abideth in us, but if we shut it off so others cannot receive it, we by the same mental act shut it entirely out of our own consciousness. When we withdraw ourselves from our fellows in any way, particularly when we retain toward anyone an unforgiving spirit (no matter how he may have injured us), we cut off by strangulation, as it were, all the invisible arteries and nerves through which constantly flow into us life, light, love from God, the source. It is like ligating an artery between the heart and an extremity. The heart goes right on, but the extremity withers and dies because the source of its nourishment has been cut off.

When by our own act we thus cut ourselves off from God we become, as someone has said, "a mere bundle of strained nerves, trembling and shaking with fear and weakness and finally dying" because by our own mental attitude we have shut off God's life and love, which is ever springing up within us, seeking to flow out through us anew to the world.

We all know what Jesus said to Peter in answer to his question whether one should forgive another seven times: "I say not unto thee, Until seven times; but, until seventy times seven." By this Jesus meant to say: "Always be in a mental attitude of forgiving, never any other way; and if that is the way God is toward you, how much more should you be so toward your brother." Read the parable on forgiveness that

He spoke as it is recorded in Matthew 18:23—35.

Again, this matter of forgiveness demands a mental attitude much more definite than a simple feeling of indifference toward the offending one. To pardon means simply to remit or wipe out the penalty and let the offender go free, but to forgive means much more than this. It means to give "for"; that is, to give some definite positive good in return for the evil received. Is this "a hard saying"? One often hears this phrase: "I can forgive, but I cannot forget." That is not God's way of forgiving. "Their sin will I remember no more" is what He says. Why? Because He keeps right on giving "for," giving us good for our evil.

Nothing else so surely clears out all remembrance of wrongs suffered as definitely and positively to give "for" the offending one.

If you think you have been wronged by anyone, sit down quietly in your own room and speak out to this person silently. Tell him that you forgive him for the sake of the Christ in him. Tell him that you give him love, love, love in return for anything he may have given you. Keep telling him you love him until you begin to feel what you are saying. Believe me, he, a thousand miles away, will hear your message and be melted by it, for it will travel to him via heaven, and it cannot miss the way.

If you have ill will toward anyone, if you are prejudiced against anyone, if you have accused anyone even in your silent thought of injustice, or if you have criticised anyone, sit down alone at night before retiring and mentally ask him to forgive you. Calling him by name, silently confess to him what you have done and ask his forgiveness, telling him as you do the others, over and over again, that you love him and are

sure there is nothing but God's perfect love between you. Never retire until you have thus definitely "cleaned the slate" as regards yourself and every other human being, definitely *for*given—given love "for"—everyone. Keep at this until all the tightened cords that have been cutting off the free flow of God's love and life through you are loosened; until a habit of forgiving is established within you.

This is what Jesus meant by "seventy times seven." This spirit of perfect love and forgiveness will often heal the worst diseases by opening the channel for omnipresent love and life to flow through unobstructedly.

EDITOR'S NOTE—This is the sixth of eight articles by Dr. Cady. The seventh will appear in August UNITY.

GOD'S WAY

God's way is better far than mine.
If He seems not to answer me
When I make known my heart's desire,
I am content to wait and see
What greater good is on the way.
My prayer is that the Father's will
Be done in me, and this I know:
He'll send a blessing richer still.

—FLORENCE TAYLOR

Wouldst Thou Be Made Whole?

BY CECILE R. CONFER

JESUS SAID, "Ye shall know the truth, and the truth shall make you free." "I am the way, the truth, and the life. No man cometh unto the Father but by me."

Truth is Christ: "Ye shall know the truth," and it will make you free. Free from what? Free from all bondage. There is deliverance from every captivity and from every ill that flesh is heir to. It is the Spirit that quickeneth, the flesh profiteth nothing. The Spirit of Christ dwelling within man is the power that liberates him from every false claim of the flesh. Every seeming affliction of evil is quickly dispelled by the Spirit of Christ, the truth that floods the mind, bringing forth a realization of the power of His presence. That realization, that knowing in one's innermost being, is the key that unlocks the door to all good: good health, good judgment, good living.

"Learn of me," said the Christ, "for I am meek and lowly in heart: and ye shall find rest unto your souls." Was Jesus Christ not trying to convey to His listeners the fact that He was placing His powers within the reach of them and all humanity? "For I am meek and lowly in heart." "I came that they may have life, and may have *it* abundantly."

Who believes His report? Who glories in His heroism? Who wants to be free?

A knowledge of Him, of Truth, will make all men free. "My Lord delayeth His coming"? Not so. The only delay is within ourselves. We may have as much

health as we want, as much abundant life as we want, as much freedom as we want, in our knowledge of the Truth. But we shall get no more than we want before we arrive at the stage in our experience where we actually live in spiritualized thought. "Where thy treasure is, there will thy heart be also."

When we begin to realize the relative importance of sin by knowing that God and Truth are too strong for it in any of its forms, we shall know the power of the Truth of existence or creation, and this power will then become manifest in our body, in our affairs, in the smallest details as well as in the vital issues of life. This is a time of spiritual crisis. Every seeker after Truth reaches such a moment in his life, which is bound to seem a turning point, when he feels the urge to higher decisions. He finds himself standing on the threshold of a transformation, and it causes him to falter at first and to wonder about the low level of commonplace things in his everyday experience and whether to hang onto the material with one hand and the spiritual with the other. But in the recesses of his soul come the words "Choose you this day whom ye will serve"; and there is no turning back, for he clearly understands that "the flesh profiteth nothing." He has everything to gain in spiritual Truth.

This is no theoretical byplay. To be freed from the fetters of material sense and mortal mind, to learn that they have no power to inflict injuries either mental or physical, is the greatest boon on earth to mankind.

The garrison of love built by spiritual Truth is all the protection and care man needs for his body and his well-being or life.

"If therefore the Son shall make you free, ye shall be free indeed."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 7, 1940

UNITY SUBJECT—*Faith Tried and Untried.*

INTERNATIONAL SUBJECT—*Job Tempted to Doubt God's Goodness.*—Job 2:1-13.

1. Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah.
2. And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.
3. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.
4. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life.
5. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face.
6. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.
7. So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown.
8. And he took him a potsherd to scrape himself therewith; and he sat among the ashes.

9. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die.

10. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him.

12. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his robe, and sprinkled dust upon their heads toward heaven.

13. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

GOLDEN TEXT—*In all this Job sinned not, nor charged God foolishly.*—Job 1:22.

SILENT PRAYER—*For light on my problems I look to the Author of light: infinite love and wisdom.*

Inadequate understanding is man's greatest handicap. When he understands clearly he masters life, but as long as he gropes in uncertainty and mystification he is subject to circumstances. He then wastes time and energy in searching for causes that are beyond the grasp of the natural man.

The prophet Jeremiah states the universal law of thought action and its outworking in circumstances with unequaled clarity: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." Evil is not a visitation from God; it is the manifestation of a state of mind and heart. God is not tempted by Satan to test man's disinterested love and does not yield to the temptation. "God cannot be

tempted with evil," and the words attributed to Him—"although thou movedst me against him, to destroy him without cause"—are the conclusion of the natural man's effort to ferret out the cause of evil and suffering. His effort falls short of success. Job does not know why calamity has befallen him.

The name Job means "adverse desires," and metaphysically represents man's transition from personal, formal righteousness to a true inner change of heart and an entrance into the real Christ righteousness.

"A perfect and an upright man" can endure mental suffering without losing his faith or becoming demoralized, even though he accepts the world's standard of perfection. When extreme bodily suffering is added to the mental anguish however, one must be grounded in the Christ consciousness in order to endure without lapsing into doubt and complaints. With calmness and fortitude Job received the news of his first misfortunes, including the death of all his children. His physical suffering left him a narrow margin of reserve endurance, which proved to be adequate as long as he was left alone with his miseries. When his three friends, by appointment with one another, came "to bemoan him and to comfort him," Job at last reached the limit of his conventional perfection.

The world's way of comforting the afflicted is to "weep with them that weep." This method adds a greater weight of woe to the heart that is already too heavy to lift itself up. If instead of doing the customary acts—weeping, rending their robes, sprinkling dust upon their heads, sitting upon the ground with the already overabased Job—they had kept silent constructively, the three friends would have helped him. The realization of God as All-Good can change the

blank silence of the crushed soul that is stupefied by misery, to the confident hush of expectancy.

However evil comes upon man, he gains nothing by considering it and searching for the cause while it continues. His best course is to turn his mind to contemplation of its opposite, the reality of good, and put all else resolutely from him until he brings the opposite into manifestation in his life. Instead of doing this the natural man, while the shock of disaster is still fresh, starts an investigation into the cause. If he would investigate the reality that forms the basis of safety and apply himself to mastering its laws and obeying them, disasters would cease.

Although Job was "perfect and . . . upright" and although he was "one that feareth God, and turneth away from evil," he did not turn his back to it squarely in his thought. His custom of sanctifying his sons and of offering burnt offerings for them once each week because "it may be that my sons have sinned, and renounced God in their hearts," shows that he was not altogether unconscious of evil. He feared it for his children, and the evil that came upon them was the fruit of his fear. For warding off evil from a loved one in thought the realization of infinite love and wisdom as all-infolding and ever present is more effective than any man-made formula for keeping on the safe side.

Whether or not man is capable of unselfish faith in God is a question that has long been debated. To follow Truth because "it works" is legitimate. "Though ye believe not me, believe the works" is one avenue to understanding and spiritual consciousness. At the same time it is worth our aspiration and constant effort to have faith because faith is the surest way, regardless of fact or circumstance, to make contact with a realm

higher than the material. To follow Truth for the reason that doing so brings success and prosperity, and for that reason only, is to miss the highest and deepest truth. To give up the thought of material gain even at the cost of ease and whatever risk the surrender may entail frees man to enter into the understanding of Truth as the principle by virtue of which he lives, moves, and has his being.

QUESTIONS

1. What is the cause of the evil or misfortune that is visited upon anyone?
2. What does the name Job mean?
3. How should one comfort another who is in distress?
4. What is the best mental attitude to adopt towards the suffering and misfortune that one has met and seemed unable to throw off?
5. Did Job fear evil before his trials came upon him? If so, what was the effect of that fear?

Lesson 2, July 14, 1940

UNITY SUBJECT—*Faith Is Strengthened under Testing.*

INTERNATIONAL SUBJECT—*Job's Struggle to Faith in Life after Death.*—Job 14:13-17; 17:13-16; 19:23-29.

13. Oh that thou wouldest hide me in Sheol,
    That thou wouldest keep me secret, until thy wrath be past,
    That thou wouldest appoint me a set time, and remember me!
14. If a man die, shall he live *again?*
    All the days of my warfare would I wait,
    Till my release should come.
15. Thou wouldest call, and I would answer thee:
    Thou wouldest have a desire to the work of thy hands.
16. But now thou numberest my steps:
    Dost thou not watch over my sin?

17. My transgression is sealed up in a bag,
And thou fastenest up mine iniquity.

13. If I look for Sheol as my house;
If I have spread my couch in the darkness;
14. If I have said to corruption, Thou art my father;
To the worm, *Thou art* my mother, and my sister;
15. Where then is my hope?
And as for my hope, who shall see it?
16. It shall go down to the bars of Sheol,
When once there is rest in the dust.

23. Oh that my words were now written!
Oh that they were inscribed in a book!
24. That with an iron pen and lead
They were graven in the rock for ever!
25. But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
26. And after my skin, *even* this *body,* is destroyed,
Then without my flesh shall I see God;
27. Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger.
My heart is consumed within me.
28. If ye say, How we will persecute him!
And that the root of the matter is found in me;
29. Be ye afraid of the sword:
For wrath *bringeth* the punishments of the sword,
That ye may know there is a judgment.

GOLDEN TEXT—*As for me I know that my Redeemer liveth.*—Job 19:25.

SILENT PRAYER—*I look beyond the testing to the gain from the lesson learned.*

By nature man is pleasure-loving and indolent. As long as all goes well with him he seldom troubles to work toward a greater understanding of life or to identify himself with divine wisdom. He works most faithfully toward higher truth and avails himself most fully of the help of the Infinite under the spur of suffering. Suffering thus becomes a sign of divine love, which

will not leave man in the twilight of contented half knowledge, but which requires him to go forward and upward as he develops ability to do so.

As long as faith endures the power to climb out of doubt and despondency remains intact and can be developed. Job did not doubt the existence of God. His desire was to find God or else to be left alone by Him until he could do something to help himself. The conventionally righteous man does not think of God as his deliverance and does not apprehend the thought of God as an indwelling Spirit.

Job's faith gave him courage to endure whatever came, though not always with good grace. Faced with a similar physical condition many a man or woman today would end it with a leap from a high window or make some other violent exit from life. When faith fails, the courage to face life often fails with it.

Job's faith did not fail, but it weakened enough to arouse him to considerable speculation. The problem of life after death troubled his thoughts, as the same problem has engaged the attention of many another thoughtful person. "If a man die, shall he live *again?*" If he could be sure of conscious existence after the death of the body, he would wait patiently for the change to take place that would free him from physical pain and discomfort. But he could not be sure on that point.

That man's work is important enough to count in the sum total is true when he becomes a co-worker with God. As God's handiwork he considers himself entitled to the continuing interest and love of God. "Thou wouldest have a desire to the work of thy hands." However God's handiwork is not manifest in imperfection. Where imperfection appears, the body of man is the

work of the natural man. To perfect it he co-operates with God or works with spiritual power to make perfection again manifest.

To rid oneself of transgression one denies it any further power over one's life and makes affirmation of strength and faithfulness. To hold transgression in memory and dwell on one's iniquity is to seal both "up in a bag" so that it becomes impossible to rid the mind of them. Whoever calls himself a sinful creature and thinks of sin as a weight of which he cannot be free while on earth enslaves himself to the power of the past.

The name "Sheol" has the same meaning as the "Hades" of the New Testament. It is the equivalent of the grave where inaction holds sway. To look only for this condition is to be without hope.

Man's words may be immortal even though in his natural consciousness his body is temporal. Job craved immortality for the words that expressed his undying faith in God as his Redeemer. His desire has been realized, for his affirmation of belief has endured for thousands of years and will endure for thousands more. True words have this lasting quality. Job achieved unshakable faith after a season of weakening, and was confident that he would see God either "in the body" or "out of the body."

The lesson closes with an admonition with regard to the outworking of the divine law in the case of wrath. "Wrath *bringeth* the punishments of the sword," Job reminded the friends who reacted thus to the sin of which they believed him to have been guilty. Job's friends represent phases of intellectual thought and reason, or that which is less than spiritual understanding. They could not help Job to find a remedy for

his afflictions. They could show him to be wrong but were helpless to point out the right way to him. The intellect points out evil appearances and condemns the wrongdoer.

Spiritual understanding gives the remedy and leads the individual into life and peace. Today there are people in the world who continually fight evil and call attention to the limitations and errors of present seeming conditions. The spiritually enlightened alone can point out a way to make people and conditions better.

Jesus Christ came not to condemn the world but to save it. The true Christian seeks always to hold up a right standard for those whom he wishes to help, instead of calling attention to apparent evil and thereby magnifying it.

QUESTIONS

1. Is divine love evident in suffering? If so, how?
2. On what does man's courage to face life in time of testing rest?
3. Interpret the words "Thou wouldest have a desire to the work of thy hands."
4. What is the meaning of the word "Sheol"?
5. In what respect has Job become immortal?
6. What do Job's three friends represent?

Lesson 3, July 21, 1940

UNITY SUBJECT—*Putting First Things First.*

INTERNATIONAL SUBJECT—*Job's Repentance and Restoration.*—Job 42:1-13.

1. Then Job answered Jehovah, and said,
2. I know that thou canst do all things,
   And that no purpose of thine can be restrained.
3. Who is this that hideth counsel without knowledge?
   Therefore have I uttered that which I understood not,

Things too wonderful for me, which I knew not.
4. Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
5. I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
6. Wherefore I abhor *myself,*
And repent in dust and ashes.

7. And it was so, that, after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

8. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath.

9. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as Jehovah commanded them: and Jehovah accepted Job.

10. And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that Jehovah had brought upon him: every man also gave him a piece of money, and every one a ring of gold.

12. So Jehovah blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13. He had also seven sons and three daughters.

GOLDEN TEXT—*And Jehovah turned the captivity of Job, when he prayed for his friends.*—Job 42:10.

SILENT PRAYER—*In the larger life of all I lose sight of the personal self, and I am free.*

In his personal capacity man has his life on earth hedged about by certain definite limitations. To cast these aside it is imperative that he unite his will with the divine will and lose sight of the personal in the universal. In moments of insight everyone realizes that a higher power, spiritual in its nature, transcends his and that by its aid he can do what he is otherwise powerless to perform.

In this final lesson on Job we see how he at last joined forces with universal power. Dropping all assumption of self-righteousness and all attempt at having his way before God, he looked up to this infinite power, through which any one of us can accomplish things, once he fully identifies himself with it. He did not understand at last better than at first the problems that had vexed him. He merely understood that he could unite with the Infinite by humbly acknowledging it as greater than he.

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

The purposes of God were no clearer than they had been. Job simply stopped trying to fathom them, and trusted God much as we now find it best to do. In fact Job may be said to typify every man who gives up the attempt to reach an intellectual solution of life and trusts to the higher wisdom, love, and power for daily guidance. "Then shall we know, *if* we follow on to know the Lord" is a statement of faith and confidence, not a formula for intellectual growth or advancement.

When Job quoted Jehovah,

"I will demand of thee, and declare thou unto me,"

it was not to tell of wonders that he had fathomed. It was to confess that at last his eyes were open to the nature of Infinity, that he no longer got his understanding

by hearsay at second hand but that he approached Truth by way of intuitive faith. Man's place in the spiritual cosmos is relatively small, hence Job's humility. Therefore no one is abasing himself when he looks to a higher power for reinforcement and mentally sees God in all that concerns him. He merely puts himself in harmony with the universal life.

The darkened limited thought that causes man to deny the existence of a spiritual cause and to seek self-sufficiency in a universe that transcends his personal powers at every step is out of harmony with the universal life and wisdom.

"My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." To speak words that are true from the universal standpoint is imperative always if one would reap a reward like that of Job. Jehovah accepted him because Job had learned through suffering to weigh his words and put the full strength of his thought into them. When he prayed for his friends he fulfilled the last requirement of the law, self-forgetfulness. In doing this he opened the channel through which his good again flowed to him in uninterrupted course. By the same token he was restored to full companionship with those he had known before trouble came upon him.

He who awakes to newness of life experiences a quickening of his faculty of appreciation so that his life becomes a series of joyous experiences. "In their land they shall possess double": in the manifest realm of form and in the unmanifest realm of ideas. Job restored had twice as many sheep and camels and other domestic animals as he had had before he was tried. Only the number of his children remained the same.

When the awakened individual forgives and recognizes the Christ power as adequate to cleanse, redeem, and transmute his apparent failings and shortcomings, he enters into true peace, joy, and abundance. Restoration then becomes a fulfillment of law. To have one's faith redoubled one would willingly undergo suffering and misunderstanding. To have one's understanding quickened to twice its original clarity so that one may see Truth at once with limpid simplicity is worth much suffering.

The inner gains are twice as desirable and valuable to us as mere houses, goods, and lands, which serve but as symbols of a heightened consciousness of unseen substance. Viewed in this light, suffering richly repays the one who suffers. To double one's inner gifts by this method is the way of the Christ alone.

QUESTIONS

1. How does man overcome personal limitations?
2. What was it that Job finally learned?
3. Why was Job freed by praying for his friends?
4. What is meant by the double restoration to Job?
5. Is voluntary suffering the way of the Christ?

Lesson 4, July 28, 1940

UNITY SUBJECT—*The Law of Life.*

INTERNATIONAL SUBJECT—*Weighing Consequences* (A Principle of Temperate Living).—Prov. 1:7-10; Isa. 5:11, 12, 18-23; Gal. 6:7-9.

7. The fear of Jehovah is the beginning of knowledge;
   But the foolish despise wisdom and instruction.
8. My son, hear the instruction of thy father,
   And forsake not the law of thy mother:
9. For they shall be a chaplet of grace unto thy head,
   And chains about thy neck.

10. My son, if sinners entice thee,
Consent thou not.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

18. Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope;

19. That say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23. That justify the wicked for a bribe, and take away the righteousness of the righteous from him!

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

GOLDEN TEXT—*Godliness is profitable for all things, having promise of the life which now is, and of that which is to come.*—I Tim. 4:8.

SILENT PRAYER—*The law of life is in my heart, and my feet keep to the way of Truth.*

Keeping the law of life is an undertaking that everyone, at heart, wishes to carry through successfully, since its keeping involves health, joy, peace, and prosperity in

the fullest meaning of these words. The foolish who despise wisdom and instruction do so because they do not understand the connection between the keeping of the law of life and the effects in life itself. He who meditates on what the fear of Jehovah may be is meditating on the law of life, for to fear Jehovah is to fear to violate the law of one's being, whereas the love of Jehovah is in part the keeping of that law.

The desire to live long is one of the most deeply rooted instincts in the heart of man. The Psalmist's question

"What man is he that desireth life,
And loveth *many* days, that he may see good?"

can be answered with "Every man," for the exceptions are so few as to be negligible. The rules for gaining long life, as the Psalmist gives them, are worthy of study. They include the keeping of the tongue from evil by speaking the good; refraining from guile by being honest and sincere; departing from evil in favor of good conduct, and seeking and following peace. The person who thinks in terms of externals will see little in the list to convince him of its connection with long life. He thinks in terms of diet and exercise, healthful occupation and rest, when he considers how he may live long. These externals may have a certain importance, but they are only part of the husk of Truth. The nucleus or heart of the matter is the keeping of the law of good in thought, speech, and act.

To understand a principle and have a desire to be guided by it is one thing. To realize inner strength to follow up the desire under all circumstances is another. Except where man has developed considerable self-discipline he is prone to follow the easy way, that is, the race way.

The instruction of the father and the law of the mother have for their common aim the good of the child, but the child's natural interest is in listening to those of his own generation, and it is their voices that he heeds unless the instruction and the law are well established in the mind as principles not to be sacrificed at any price.

To live for pleasure has come to mean living for the things that gratify the senses. Strong drink and voluptuous music, feasting and disregard of the finer things that enrich the inner life, are the consistent approach of the natural man to a life of pleasure. Pleasure of the deepest kind however is to be had in other ways. One's work may give one keen delight if it is seen as the work of God in which one is co-operating. A person may consider the miracle of new growth in spring, the refreshing breeze, the beauty of snow or rain as "the operation of his hands," and may take pleasure in them all. Or the hands of God may busy themselves with the thought of man, showing him how to improve it. He may avoid the woe that comes upon those who fail to distinguish between cause and effect in their life, if he recognizes both and chooses the causes that he would have at work there. He may keep his body free from inharmony of every sort and in full manifestation of health and strength. He may know the sense of power that comes as the reward of self-discipline and the well-being that attends upon the wise ordering of his life.

The intemperate man is not the only one who lacks control of his physical appetite. He also is intemperate who does not know good from evil, or who, knowing the difference, chooses evil and calls it good because he will not pay the price of good. He too is intemperate who is so headlong that he will not take time to dis-

tinguish between understanding and ignorance. Especially lacking in temperance is the man who thinks himself wise and prudent when in fact he is drunk with self-esteem and is self-deceived.

Most easily recognized of all is the intemperate person who is enslaved by intoxicants. He reaps as he has sown in due season. Because this season is sometimes delayed, the natural man elects to believe that it will not come; but it arrives unfailingly in every case where the Christ power, love, and wisdom are not invoked to dissipate the cause.

QUESTIONS

1. What is the fear of Jehovah?
2. To what does the keeping of the law of life lead?
3. Is pleasure confined chiefly to the level of the five senses? Where else is it to be found?
4. What fields does intemperance cover?

Recession

By John Graham

Sometimes when life's dull cloak of gloom
O'erwhelms the sunlit day,
I pause to let the fragrant bloom
Of love direct the way.

And soon its perfume steals my fright;
I wisely yield the rein
So God may steer my steps aright,
And set my course again.

I Am Content

BY HELEN S. CARPENTER

By Thy grace, O God, lover of my soul, strength of my body, light of my life, I am sustained in my sorrow. My heart is at peace, for I am one with Thee. My faith has told me so. I draw nearer to Thee, dear Father, that I may be nearer to my loved one who is with Thee. Help me to know perfectly that life is eternal and death but a shadow that hides from my earthly sight the unseen world into which my dear one has stepped. Love knows no boundaries, and the love of my heart reaches into the beyond.

Thou didst not lose when Thou gavest this dear one to me, and I cannot lose when my beloved returns to Thine eternal home. "In my Father's house are many mansions." Still in the shadow of Thy protection, still in Thy loving care, only into another room has my dear one gone. This I know, even as I know Thou art ever watchful over me.

As to life in this other room, I trust that to Thee. I know that when the mists of uncertainty are fully lifted from my vision I shall see clearly into this room; know perfectly all that is now hid.

Help me, dear Father, to understand the mystery of eternal life. Some day I shall understand. Until then I am content to know that my beloved is with Thee, safe in Thine everlasting arms.

Silent UNITY

There is a Spirit in me that sheds the true light, which lights every man that comes into the world of reality.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

We understand that the worlds were framed by the word of God spoken in faith. This in substance is the comment of the author of Hebrews, undoubtedly Paul. If God created by the power of His word it is fair to assume that He gave like power to man, who has in miniature all the abilities of his Father. Jesus confirmed this power of man's word when He said that we should be held accountable for our lightest word, and that our words would both justify and condemn us.

Our words are so interwoven with our thoughts and acts that we do not discern the gap between cause and effect, in fact we do not as a rule see any connection between them. We are so concerned with effects that we have no consciousness of causes. So in explaining the law by which man builds his character, soul, body, and environment, we must repeatedly call attention to the source of these things, Spirit and its outlet in man, the word. Thought and word are so intimately allied that we usually count them as one. "Out of the abundance of the heart his mouth speaketh." Get a deep conviction of the truth of your cause; then speak it forth in strong words, and it will surely come to pass.

The process through which the idea—conceived in mind, formed in thought, and made manifest in body and affairs—passes in its various stages is not always clear, and we are not usually concerned about the manner in which the end is accomplished. The fulfillment of our objective is the principal thing.

However it is within the province of man to under-

stand and witness the whole process of creative thought in his own organism. It requires soul culture of an advanced order to do this, and but few persons are willing to pass through the necessary study and discipline. It is not taught in any of the metaphysical schools, because the instructions cannot be put in words. No words have yet been invented to express the attitudes of mind and body required to raise the cell life in man's body to the required potency. The spiritual ether in which we float has a rate of vibration millions of times greater than matter. This is the kingdom of Spirit life, which Jesus brought to our attention and of which we must lay hold if we would attain eternal or continuous life. The individuality or I AM must give concentrated attention to this inner life energy and introduce it into mind and body continually until the whole nervous system is aflame with Spirit life. We may not be conscious of it, but we are all seeking this inner life flame, because its energy is the only source upon which we can draw to raise our atomic vibration to the point where it will overcome the slow disintegrating flow of human nature.

There are souls in the heavens who have accomplished this and so attuned their bodies to the spiritual life that they are no longer subject to death. Jesus of Nazareth is the illumined soul appointed to save our race from the disintegrating effects of broken law, and through Him we are dynamically infused with life.

Every time we listen to a radio program we have an illustration in the diffusion of intelligence of what Jesus accomplished in the diffusion of life. In the 1st chapter of John we read, "In him was life; and the life was the light of men."

Here light (intelligence) and life are treated as

one. Like all the attributes of Spirit, intelligence or the knowing quality is united with the active quality, life. There is a spiritual ether corresponding to the radio ether, into which Jesus merged His soul and body at His disappearance in the heavens *(hoi ouranoi)*. Here awaiting our appropriation is a radiant intelligence and life. When we turn our attention within and give ourselves up wholly to Spirit, we are quickened with a life and intelligence of superexcellence.

When the blood stream becomes depleted our physicians hasten to make a blood transfusion, yet they ignore the fact that Jesus Christ made it possible for all of us to receive from Him a life transfusion that not only revives us in temporal ills, but above all, begins in our body a purifying and energizing process that will finally save us from death.

When we strive to be like Jesus in thought and word we are quickened by Him and are lifted up. This results in healing; but far more important, we are inoculated with the germs of soul and body cleansing.

HEALING THOUGHT

Spirit life quickens mind and body, and I am whole.

PROSPERITY THOUGHT

Spirit substance fills my mind and floods my affairs.

(Use from July 20 to August 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SOME MONTHS ago I wrote to you asking you to pray with me about a condition in my side that the doctor thought might require an operation. I wrote you several times and received very comforting letters from you, together with affirmations. I know you will be glad to hear that the condition in my side has almost cleared up, and there is no more talk of an operation. I have no more fears about myself. I am very grateful.—*B. H., Rhode Island.*

I WISH TO give an account of a healing that would seem miraculous to the material mind. In 1927 I became conscious of a growing dimness of vision. I did not wear glasses or visit an oculist, for I was a grandmother, and it seemed likely that the race idea of age was fastening itself on me. My eyes grew worse till I could not see to sew. A mist or fog seemed to be between me and any object I looked at. I tried in various ways to put into practice my Truth knowledge. "I see with the eyes of God" was the statement I used most frequently.

In February, 1928, the healing came. It occurred as I was dropping off to sleep one night, an instantaneous healing. It was as if a finger charged with electricity

had touched first one eye, then the other, then in turn each ear. I did not then realize what had happened, but the next morning as I stepped out on the back porch in the early morning light I was simply amazed. It was as if I were looking through a powerful telescope. Now I wonder if I ever had really good vision before that, for things seem so different. The world is a lovely place.

My children told me later that my hearing must have been growing defective, as they often had difficulty in drawing my attention. This healing has been perfect and permanent. I praise God and bless Unity.—*E. O., Oregon.*

MANY MONTHS ago I wrote to you for help. I had been injured by a fall and was unable to walk without crutches. Before my letter could have reached you the desire to give up the crutches and walk with a cane was so persistent that I did so. I did not use the cane long: just had to lay it aside and walk alone, as I knew God was guiding my every footstep. All fear of going out alone left me. My knee is not stiff. I can go up and down stairs and get on streetcars without any help, and I walk almost perfectly again. God has blessed me in every way. I truly thank Him for His goodness and you dear ones who so faithfully prayed with me.—*Mrs. C. T. B., California.*

I WANT TO thank you for your prayers for little J——. The whooping cough stopped all of a sudden right after your letter was received. J——'s little cheeks are filling out and her health and strength have returned.—*Mrs. R. B., Pennsylvania.*

MY SISTER had a lump in her breast for several months and was planning to have it removed by an operation.

She dreaded to have it cut out however, and being a Truth student, she decided to appeal to you for prayers. The lump has entirely disappeared. We thank God for this healing.—*Mrs. F. I. C., District of Columbia.*

Filled with Plenty

I HAVE A new job at exactly four times my old salary. My surroundings are very harmonious. I like my work and have an opportunity to prepare myself for an even better place. The principles of Truth do work. May God bless you always in your wonderful service.—*L. B. S., California.*

TWO WEEKS ago I asked you for prayers for help in meeting a note at the bank. As soon as I had asked help I was confident that we would come through. A man paid us a back bill of several hundred dollars; it was a bill of long standing and no one thought we would ever get a cent of it. It came just when we needed it and enabled us to meet our obligation.—*M. G., Illinois.*

MY HUSBAND got work after a long layoff and illness, but he didn't have the strength to do it. We wrote to you for prayers. He improved right away. He has had two promotions and is to have another one in about two weeks. We are indeed thankful for our discovery of Truth and for your help in prayer.—*E. M. J., Colorado.*

A LITTLE more than two months ago I wrote you that I was out of a job and was unable to get work, and I asked you what you could do for me. Believe me or not, on the third day after I had mailed the letter to you I got

a job. I have been working ever since. I am going to be a Unity student from here on.—*J. J. B., Texas.*

He Shall Have Abundance

BEFORE I began using the prosperity bank drill, over a year ago, I seemed always to have to count the pennies. Now the Father supplies me so freely that I always have plenty for myself and enough to help out friends who need a boost. My pocketbook always seems to have plenty without my counting or planning. My attitude toward supply has changed completely. I now find myself thanking the Father for benefits large and small: a beautiful day, the recovery of an article that had seemed to be lost, an unexpected gift. Such security is glorious and inspires a constant feeling of gratitude. —*E. H., Colorado.*

YOUR PRAYERS and the prosperity-bank drill helped wonderfully. My husband owns and operates a repair shop. Business is usually good, but after I started the bank drill work seemed to pile in more and more. My husband had to go down to work very early in the morning and stay late in the evening in order to get it all out. We have been able to buy some things that we have wanted for some time, and everything seems to be better.—*Mrs. J. B. S., California.*

I ENJOYED the prosperity-bank drill very much and was wonderfully blessed by it. I was able to put through a financial deal that benefited me. I received a sum of money from an entirely unexpected source. The matter about which I asked you to pray is working out nicely, I think. I am deeply grateful for this good.—*S. B., California.*

Suffer the Little Children

MY NINE-YEAR-OLD daughter, who has a faith so unswerving it would put that of many older persons to shame, wanted a brownie dress to wear to the Junior Girl Scout meetings. I told her I would make her one just as soon as I had enough money to buy the material. That night she asked God to give her one. The next afternoon I sent her on an errand. On the way back she walked along with a woman, a stranger to her but the mother of a girl my daughter knew. One thing led to another until my daughter said, "My mother is going to make me a brownie dress just as soon as she can get the material." Whereupon the woman replied: "Why, my daughter has one she has outgrown. If you will come over tomorrow afternoon, we will try it on you. If it fits, you may have it." The end of the story is that the dress was a perfect fit. It was not a homemade dress such as I would have given her but a tailored model from a New York shop, with the label still in it. My little girl rushed home so thrilled that she could scarcely talk and whispered in my ear, "I knew God would give me one, didn't you, Mother?" She prays about everything—even her arithmetic, which has changed from a detested, hard subject to a thrilling and easy one.—*Mrs. J. S., Wisconsin.*

My Help Cometh from Jehovah

I APPRECIATE beyond words all your excellent periodicals. Years ago your literature saved me from skepticism and unbelief. Since then it has instructed and guided me times without number. Thanks for this and for your inestimable aid in prayer.—*Mrs. E. C. L., Texas.*

Hearken unto Me

I WANT TO tell you of a wonderful answer to prayer. A friend of mine is rearing a boy. He has been a great concern to her, as he had had no training in the right direction when he came to her. One evening when we were out, he disappeared (he had been getting in with the wrong boys). He had gone to join a circus, so it was said, and had taken his clothes.

At my suggestion my friend wired you for prayers. We then went out on an errand that took an hour and a half, and it was around 11 p. m. when we returned. There, curled up asleep on his blanket in the hall, lay a very tired and dirty little boy, as close to the door of the apartment as he could get.

We awakened him but said nothing about his running away, asked no question. He prepared for bed and his face was shining with the most contented look I have ever seen. The next day he said to my friend: "Isn't home a beautiful place? I don't see why anyone wants to go away, ever. I thought I would like to go hitchhiking with a friend, but when we got out on the road it seemed as though a hand yanked a veil away from my eyes and I could see right through that boy's brain. He wasn't my kind. He was going to steal and everything. I turned around and said I was going home. I never want to see him again." Such is the power of prayer.—*M. W., Virginia.*

I Am the Light

FOR NEARLY forty-five years I have been actively engaged in the Christian ministry but—thanks to your inspirational guidance—not until I had learned to demonstrate my faith practically and not merely profess it, did

I find the way to real inner peace and trust. Your claims as set forth in your pamphlet of instructions are all gloriously true.—*R. S., Bayonne, N. J.*

He Is My Refuge

WITH A heart filled with gratitude I thank you and all the many other Unity students for prayers and for the help received. The sinus condition in my daughter has been almost entirely healed without an operation. I feel greatly helped myself. I had allowed myself to be a victim of self-pity, and now I find myself singing about my work for the first time in years. God bless you all. —*N. G., California.*

Unto Us a Child

TWO YEARS ago my granddaughter almost died when her child was born. The doctor told her at the time that she could not live through another delivery. This year she became pregnant again, and I wrote to you of our great concern about her. I used the affirmation you sent me and prayed with you. The results were wonderful. Praise God, she has come through with very little pain. Her baby, a beautiful little girl, was born before the doctor arrived.—*Mrs. H. J., Nebraska.*

His Truth Is a Shield

A FEW WEEKS ago there was a great forest fire in this region. It had reached a point about fourteen miles from our home, and was raging on a front of sixty miles, threatening to take more homes and cattle. I asked you for your prayers. That night the wind

changed and they got the crown fire under control. The next afternoon it rained. How it poured! It put out all the fire. I thank both God and Unity for help in such a perilous time.—*L. S., South Dakota.*

[EDITOR'S NOTE: When we wrote asking L. S. if we might publish the foregoing letter, she replied as follows: "You may publish the letter and add this to it: Seven years ago we were down and out, without work, home, car, or even a place to stay. I read in UNITY magazine that many persons had got all these things through prayer, so I said: 'Why can't God help me too? He can and will.' So I started to pray. Now we have a new home on one and a half acres of very expensive land, a new car; my husband has a good job, and he and my children and I have good health. Many other blessings have been ours. We of ourselves can do nothing. God inspires us with wisdom so that we prosper. He blesses us when we do right."]

Father, I Thank Thee

I WANT TO tell you what Unity has done for me. I was out of work for over a year. My wife, my children, and I were living with relatives. After a year of writing for jobs without success I was discouraged. My mother always wanted me to follow the Unity plan. As a last resort I began affirming according to Unity suggestions. The affirmation I repeated was "By divine inspiration I am now guided to my rightful work, where I serve capably and am bountifully blessed."

A month after I began using the affirmation I answered an ad in a paper published some distance from where I lived. I was called for an interview. (Some odd jobs I had done for farmers netted me enough money to make the trip.) I got the job, and I have had an increase in salary. My family is with me and we are very happy. God bless you.—*D. E. A., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I had the courage, faith, and persistence to finish four and a half years of college work, fitting myself for several occupations. But the only employment I can find is that of selling books. Selling is the hardest thing I ever tried to do, for I am a sensitive soul. Why must I attempt the almost impossible? Is this the experience I need for my soul's growth?—*From a letter received by Silent Unity.*

Why does the individual have certain experiences? Only the indwelling Father can answer such a question. It is possible for the individual concerned to get the answer to the question by making conscious union with the all-knowing Christ mind. One who has progressed far along the way of Truth however seldom finds it profitable to ponder on negative manifestations. The important matter is not "Why did an unpleasant experience come?" but "How can I work with God and so have only pleasant experiences?"

The work you are now doing is not the best that divine love can afford to give you, but it is the best employment you are capable of receiving from divine love in your present state of understanding. However you have every reason for optimism, because you are capable of growing till you receive infinite wisdom.

Harsh experiences do not represent the will of God. The contrary is true. The attitude of divine love toward you is precisely what you would expect the attitude of divine love to be. It permits you to go your own way

even if that is not the highest way. The hard way of experience will be yours only until you come into an understanding of the divine plan for you and into conscious co-operation with it.

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You tell us to behold God and His goodness everywhere; nothing but good. But if you teach that God is everywhere, explain this:

A farmer has a field of good wheat ready for harvest. A hailstorm ruins it. The next year grasshoppers eat up his crop. Another year dry weather does the damage. The world is full of war, murder, robbery, poverty, misery. Do you call this God's boundless goodness everywhere? Since you say God is in every man, you must teach that He is in every soldier. In war then does God kill God?—*From a letter received by Silent Unity.*

It is only in mortal mind that there is a power designated as "evil" or "devil." All that God made was good, and "without him was not anything made that hath been made." God has given every man mind and a free use of will, and that is good, but when man misuses his God-given powers of mind and will he produces so-called evil.

Our purpose in training the mind to recognize only the good is to help dispel the seeming evil. The very ethers are subject to the thought power of men. Disorder and conflict in human minds work out in the elements as disorder and conflict: storms, droughts, floods, excessive heat, excessive cold, visitation of pests. By putting his thoughts in tune with the Infinite however man can harmonize these conditions. As Jesus Christ calmed the raging waves by saying, "Peace, be still," so the Christ Spirit in man can today calm the storms of land and sea. Divine order appears in weather condi-

tions whenever God is recognized as the ruler of the universe, whenever His power is recognized as the only power, whenever His will is recognized as good.

God did not create anything to molest His children; instead He gave man dominion over all the lower creations. By the misuse of his dominion man has made enemies, including the smallest and weakest of creatures. The mighty Pharaoh had no power to banish the pests of Egypt but Moses, when instructed of the Lord, had power to rid the land of every plague. The scourge of insects will be removed whenever man truly acknowledges God's creatures as good, created for a good purpose in their rightful place, and in this understanding decrees that they go where they belong. It is the duty of all persons to use their thoughts aright and thus dissolve the dregs of race consciousness, to purify the ethers, to bring universal good into manifestation.

As for war, the apostle James asks: "Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members?" And Jesus said, "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." Does this not show that He regarded evil as the result of men's thoughts?

God does not kill. Warring thoughts bring wars into manifestation and men slay their fellow men; that is, they deprive their fellows' bodies of the power to express life. The real man however is never killed. It is not good to slay the body, for it is the temple of God, yet even when it is slain, the Spirit, which is the real man, lives on. Life is eternal, and no force of arms has power to annihilate it. Jesus Christ said, "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Appearing in Other Unity Magazines This Month

"Do You Know What You Are?"

A short article in July *Daily Word* asks this challenging question, and answers it by telling you of your divine heritage as a child of God. As you come into this wonderful knowledge "you will know that the real you alone decides and determines the circumstances of your life."

In the same issue are affirmations for each day of the month to help you establish this consciousness of sonship, besides inspiring poems and Bible quotations. Many *Unity* readers find that combining *Daily Word* and *Unity* magazine helps them to demonstrate Truth in their life.

A Mother Finds Peace

Perhaps many mothers feel deep disappointment when their children seem unappreciative of their sacrifices and so allow their lives to become embittered and sad.

In one of her popular Doctor Houston stories, "That Which I Gave," Zelia M. Walters tells how one mother found peace and happiness through following the advice of Doctor Houston, a metaphysician and her friend. It points the way to other mothers who are meeting the same problem. This story will appear in a July issue of *Weekly Unity*. Do not miss it.

"Here's a Job for You"

That's what Gardner Hunting says in his article by that title appearing in July *Good Business.* This author challenges you to try his idea for finding a job if you are looking for one, or for finding your right place in the world if you are not satisfied where you are. Mr. Hunting's practical experience in the world of business makes his article especially helpful and inspiring.

Vacation Stories for Children

July *Wee Wisdom* is brimming over with vacation stories that boys and girls will delight in reading. "The Turtle Comes in First" is the story of a girl who was a good sport when teased about her swimming, but determined to become an expert like her friends. "Return of the Puddle Duck" is a story of two boys and a boat, the "Puddle Duck," that they shared.

These stories help children to grow into good citizens and to learn the value of truthfulness and perseverance. A subscription starting with the July issue will make any boy or girl you know happy, and it will be a character-building gift as well.

How to Be Loving

Have you been disappointed in a friend or a business associate? Has it been hard to forget and forgive?

In a personal-experience story, "The Loving Attitude," appearing in July *Progress* Caroline Henderson tells how she overcame disappointment and resentment that she felt as a result of the actions of a friend and business associate. Her story of how she found it possible to forgive and forget and thus receive a great blessing will help you in seeking to develop a more loving attitude toward others.

Unity Literature Gives New Inspiration

A prison chaplain writes: "I can assure you that the books, pamphlets, and magazines you have sent during the past several years have accomplished much good. Clean, wholesome books have a good influence, leaving the men and women above sulks, anger, personal grievances, and prejudices, and inspiring them to improve their condition. A grateful heart is lifted to God for your assistance in this great work." (Rev. T. J. H., Wetumpka, Ala.)

Silent-70, the missionary department of Unity School, sends free literature to prisons, sanatoriums, children's homes, schools, mental hospitals, and other institutions in all parts of the world. Its opportunity to help people find new inspiration for improving their condition is kept open by freewill gifts from Unity students and friends who feel led to serve their fellow men through this ministry.

"Christianity Has Become a Reality"

A student of the Unity Correspondence Course writes: "I have finished my eighth lesson, and this study has surely helped me more than words can tell. Christianity has become a reality to me instead of a promised land. Christianity—although I longed for a knowledge of it—seemed not to be workable. You have made it a problem with an answer."

You have the same opportunity as this friend to receive instruction under the personal supervision of the Unity Correspondence School department. Right in your own home you may have the advantages of Truth

training through definite assignment of lessons, correction of papers, and personal guidance for further study if needed.

Address an inquiry to the Unity Correspondence School Department, 917 Tracy Ave., Kansas City, Mo., for free information about this opportunity. This will not obligate you to enroll.

Unity Training School Offers . . .

these courses during its second term, July 1 through 26:

MYSTERIES OF GENESIS .....
.....taught by Mr. and Mrs. Charles Fillmore
Mr. Fillmore is President and Cofounder of Unity

CHRISTIAN HEALING ....taught by Clara May Rowland
Director of Silent Unity

SPIRITUAL STRENGTH FOR PERSONAL PROBLEMS
.....taught by Norma Knight Jones
Associate Leader, Christ Church, Unity, Los Angeles, Calif.

THE CHRIST STANDARD .....taught by Francis J. Gable
Field Lecturer and Editor of *Good Business*

UNITY STATEMENT OF FAITH..taught by Louis E. Meyer
Minister, Unity Society of Kansas City, Mo.

LESSONS IN TRUTH .....taught by Cleda Reyner
Silent Unity Worker

PRAYER .....taught by Hilda Walter
Silent Unity Worker

Write today for complete Prospectus. Address the Registrar, Unity Training School, 917 Tracy Ave., Kansas City, Mo. You will not be obligated in any way.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

La Canada—Loretta Hennessy (LT) Unity, 4321 Canon dr

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Occa Moore and Louise Ranrey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

Muncie—Frederick E. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, IOOF temple

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity cl, 229 2 ave E

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 136-31 Roosevelt
New York—Georgiana Tree West, Laura Hyer, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130
Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6 st NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) Hotel Virginia
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Scott (LT) Unity, 109 S 4

WISCONSIN

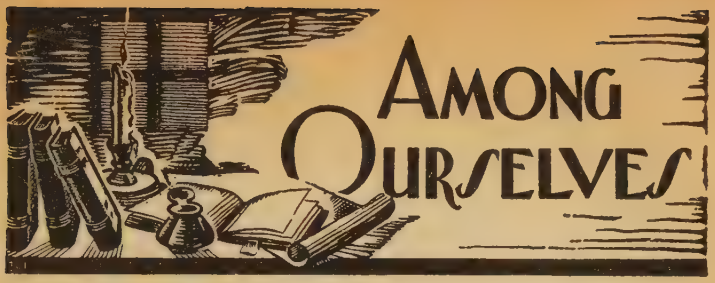
Beloit—Bonnie Brown (LT) Unity, Hamilton hotel
Milwaukee—Elmer Gifford (LT) Unity cen, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of PC, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton



Coming in Unity *in August*

Do you remember Archimedes, the famous Greek philosopher and mathematician who claimed that he could lift the earth if he had a suitable lever, a fulcrum,

and a place to stand? In "Faith Working by Love," an article that is to appear in August *Unity,* Jesse David Roberts explains how the Truth student may adapt this idea to his own use.

Other features in the same issue include "Power in the Name of Jesus Christ," by H. Emilie Cady (seventh of the series "God a Present Help"); "I Abide in His Presence," by Eleanor Lampman; "It Hath Been Said," by Stella M. Templeman, and "Health Is Yours," by Eleanor Hunter.

If you have a friend to whom you should like to send *Unity* for a year, you can order a subscription for $1.

"Now I See"

A friend in South Carolina whose sight has been restored writes of her interest in the Unity Braille work. She says:

"I think I have prayed more consistently for this Braille work than for any other special work of Unity, for I know what it will do for those who cannot see. I was in the darkness for a time, but God answered my prayers and now I see. My heart is with those who are still in darkness."

Daily Word and *Wee Wisdom* are published in Braille, Grade 1½, and subscriptions are sent free to those who can read this grade and who desire to receive the magazines. *Lessons in Truth* and *Finding the Christ* are also published in Braille and are sent free to libraries and homes for the blind.

This work is costly, but love offerings from friends who wish to give thanks for the blessing of their own sight help to carry on this good work.

Four Subscriptions to One Family

In Kansas City there is a most enthusiastic reader of *Daily Word.* He carries his copy with him wherever he goes. Moreover he says that one copy is not enough, so he

arranges for four subscriptions to be sent to his home, one for himself, one for his wife, and one for each of his two daughters. Nor does he stop there! He sends a subscription to each of his four married sons and to other relatives and friends besides. In all he sends approximately fifty subscriptions. Our blessings upon this good friend!

Why You Should Pray

Truth students often ask why they should pray since "the Father knoweth what things ye have need of, before ye ask him." Charles Fillmore answers this question in a chapter on "Prayer" in the *Book of Silent Prayer* and explains the best way to pray for the things you need.

This little booklet contains prayers that will help you express the needs and desires of your heart.

"Jesus Christ Heals"

When Jesus was here on earth He promised that the one who believed on Him could do the things that He did: "And greater *works* than these shall he do."

In his latest book, *Jesus Christ Heals,* Charles Fillmore shows how miracles of healing may take place today through using the laws of Jesus Christ. There are health statements at the close of many of the chapters to help in establishing a consciousness of physical well-being.

Reverence for Work

We must have reverence for work "as something divine manifested through human expression" if we would succeed, Richard Lynch tells

us in his book *Usable Truth.* He points out how this reverence for work may be acquired along with the spiritual vision necessary to achieve material success in life.

"The Healing Principle," "Our Real Body," "The All-Providing Power," "The Law of Compensation," and "Efficacious Prayer" are some of the chapters in this practical and helpful book.

Second Term Begins July 1

The Unity Training School's second term in 1940 starts on July 1. This term will continue through July 26.

Classes at this term will be taught by Mr. and Mrs. Charles Fillmore, Clara May Rowland, Norma Knight Jones, Cleda Reyner, and others.

Beautiful Unity Farm offers ideal surroundings for study, relaxation, and meditation. This year there will be directed recreational activities for those who wish to include physical improvement along with their spiritual progress.

Afraid of the Dark?

Many parents are distressed at their child's fear of the dark, and they do not know

the best way to help him overcome it.

In her book *You and Your Child* Zelia M. Walters gives practical Truth suggestions for helping a child to overcome fear of the dark, as well as answers to other questions that parents frequently ask.

You and Your Child is a valuable gift for mothers of young children.

The Best Investment You Can Make

When thinking about an investment you always want to place the matter in the hands of the most capable banker you can find. In the matter of investing part of

your income you can take into consultation the great banker God, who controls all substance everywhere.

The law of tithing is a definite spiritual means of insuring a safe investment. This is borne out in the 3d lesson of L. E. Meyer's inspiring booklet *As You Tithe So You Prosper,* in which he writes, "The story of tithing both ancient and modern declares it to be the best investment we can make." The author then explains how to use tithing to increase prosperity.

Give this booklet an opportunity to answer your questions about Christian stewardship and why tithing is the best investment you can make.

For French Students

The Great Helper, a booklet by Dana Gatlin, which gives a comforting assurance of God's willingness to help in every difficult situation, has

now been published in French.

This booklet will be especially helpful to French Truth students at this time, for it will give those who read it an assurance of their nearness and dearness to God.

Truth Book Makes Her a New Person

A friend in Oklahoma writes: "I want to tell you of my sincere appreciation and enthusiasm for the book *Lessons in Truth*. Since I have been studying it I have felt as though I were a different individual."

Through the years *Lessons in Truth* has been Unity's standard textbook for beginners. Its twelve lessons cover the basic truths of Christianity as interpreted by Unity, and friends who have read and reread it will tell you that they gain new spiritual understanding each time.

Let this book be your guide to spiritual truth. Use its easily mastered principles to help you become more like the vision of the self that you want to be.

New Light on an Old Question

In response to requests from many friends for a book on reincarnation Dr. Ernest C. Wilson wrote *Have We Lived Before?*, which is a broad-minded discussion of this challenging subject.

The author does not ask you to accept the doctrine, but he sets forth evidence for it taken from the Bible and from observation. He explains that reincarnation is not nearly so important as incarnation, and he shows that man's ultimate goal is not to reincarnate but to attain eternal life through the grace of Jesus Christ.

You will want to read this logical presentation of a much-discussed point in religious teaching. Besides explaining how the past has helped to make you what you are today, it will help you to live more fully now.

"Hilde" Returns to Progress

Hilde, the main character in one of the most popular Truth series ever published in *Progress* magazine, returns

now in a series of seven new stories by Beatrice Swanson Chesebrough. The first story appears in the July issue of *Progress*.

If you have any friends who like Truth in story form send them a subscription for *Progress* now. Make sure it starts with the July issue so they will have all of the new "Hilde" stories.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
	*God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian, French*, $.75; *German, Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	*Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	*Unity's Fifty Golden Years	de luxe $3; paper 1.00
	How to Use Faith in Wartime	(12 for $1) .10
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The	cloth 1.50
	Metaphysical Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The	*French, English, Dutch* .10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Wherever You Are and Whatever Your Immediate Need, You Can Demonstrate the Law of Supply

NEITHER adverse or negative conditions nor the vastness of your needs can keep abundance from you when you put the prosperity law to work in your life. You may start this law into action by doing these three simple things:

1. **Pray for divine ideas.**
2. **Act upon them when they come to you.**
3. **Bless the substance you have and share it with others.**

Try this law now for yourself by sending for a Prosperity Bank and following the daily drill. This drill helps you to do these three positive things and to bring the good that is already yours into manifestation. Silent Unity will pray with you for your success and prosperity as you follow the drill.

The coins you have blessed may be used to send *Unity* magazine to friends you wish to help and bless. Fill in the names of your friends and return the blank to us and the subscriptions will begin at once. You may save for one, two, or three subscriptions, and your own subscription or renewal may be included.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank and enter a year's subscription for *Good Business* for each of the persons here named. I will use the Bank seven weeks and save $3 for the subscriptions, which are to begin at once.

1. Friend's name .....

   Street .....

   City and State .....

2. Friend's name .....

   Street .....

   City and State .....

3. Friend's name .....

   Street .....

   City and State .....

My name .....

Street .....

City and State .....

U-7-40

The Prosperity Bank Drill Brought These Friends the Things They Needed

Obtained a Position

Georgia: I did not have a job when I received the Bank but I got one six days later.—Mrs. P. L. G.

A New Job

Wisconsin: Since I got my Prosperity Bank there has been a steady surge of blessings, which I cannot help but realize are coming through prayer and faith. Now I have been transferred to a new job with great possibilities.—A. B. J.

An Increase in Salary

Kansas: Since starting this Prosperity Bank I have received an increase in salary, small but appreciated. —B. R. T.

Received Back Pay

New Jersey: I want to tell you about the blessings that the Prosperity Bank drill has brought us. I had it just two days when my husband received a check for $85 back pay from a concern that owed it to him for four years. It did seem almost impossible, but there it was. My husband is happy in his new position, and everything is just wonderful.—R. C.

The Infinity

Germaine Ames

Thou art the perfume of roses,
And the meadow lark's sweet song;
Thou art the brook's soft murmuring
As it gently flows along.

Thou art the spring's awakening,
And the blue of summer's sky;
Thou art the frost that gives warning
That winter is drawing nigh.

Thou art the sunset at evening,
The dawn of another day;
Thou art the silence of forests,
The laughter of children at play.

Thou art all that is the present,
All that was and is to be;
Thou art life's fullest expression:
Thou art the Infinity.